THE CONFESSION OF FAITH.

And the

LARGER & SHORTER

CATECHISM;

First agreed upon by the Assembly of Divines at

WESTMINTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

The former Editions being very full of Faults in every page, are now faithfully corrected for the Benefit of the Reader.

Printed in the Year 1688.

THE ACT of the GENERAL ASSEMBLY, Aproving the CONFESSION of FAITH.

Edinburgh, 27 Auguſt, 1647.

Ante Meridiem.

Seſſ. XXIII.

A Confeſſion of Faith, for the Kirk of God in the three Kingdoms, being the chiefeſt part of that Uniformity in Religion, which by the ſolemn League and Covenant we are bound to endeavour; And there being accordingly a Confeſſion of Faith agreed

upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland; Which Confession was sent from our Commissioners at London to the Commissioners of the Kirk met at Edinburgh in January last; and hath been in this Assembly twice publickly read over, examined, and considered; Copies thereof being also printed, that it might be particularly perused by all the Members of this Assembly, unto whom frequent intimation was publickly made, to put in their doubts and objections if they had any; And the said Confession being upon due examination thereof, found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline, and Government of this Kirk; And lastly, it being so necessary and so much longed for, that the said Confession be with all possible diligence and expedition approved and established in both Kingdoms, as a principal part of the intended Uniformity in Religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times. The General Assembly doth therefore after

mature

mature deliberation agree unto, and approve the ſaid Confeſſion as to the truth of the matter (judging it to be moſt orthodox, and grounded upon the Word of God) and alſo as to the point of Uniformity; Agreeing for our part that it be a common Confeſſion of Faith for the three Kingdoms. The Aſſembly doth alſo bleſs the Lord, and thankfully acknowledge his great Mercy, in that ſo excellent a Confeſſion of Faith is prepared, and thus far agreed upon in both Kingdoms; which we look upon as a great ſtrengthning of the true Reformed Religion againſt the common enemies thereof. But leſt our intention and meaning be in ſome particulars miſunderſtood, It is hereby expreſly Declared and Provided, that the not mentioning in this confeſſion the ſeveral ſorts of Eccleſiaſtical Officers and Aſſemblies, ſhall be no prejudice to the truth of Chriſt in theſe particulars to be expreſſed fully in the Directory of Government. It is further declared, that the Aſſembly underſtandeth ſome parts of the ſecond Article of the 31. Chapter only of Kirks not ſetled or conſtituted in point of Government; And that although in ſuch Kirks, a Synod of Miniſters and other fit perſons may be called by the Magiſtrates authority &

nomination, without any other Call, to consult and adviſe with about matters of Religion, And although likewiſe the Miniſters of Chriſt, without delegation from their Churches, may of themſelves, and by vertue of their office, meet together Synodically, in ſuch Kirks not yet conſtituted; Yet neither of theſe ought to be done in Kirks conſtituted and ſetled: It being alwayes free to the Magiſtrate to adviſe with Synods of Miniſters and ruling Elders, meeting upon delegation from their Churches, either ordinarily or being indicted by his Authority occaſionally and pro re nata; *It being alſo free to aſſemble together Synodically, as well* pro re nata, *as at the ordinary times, upon delegation from the Churches, by the intrinſical power received from Chriſt, as often as it is neceſſary for the good of the Church ſo to aſſemble, in caſe the Magiſtrate, to the detriment of the Church, with-hold or deny his conſent, the neceſſity of occaſional Aſſemblies being firſt remonſtrated unto him by humble ſupplication.*

THE

THE CONFESSION of FAITH,

Firſt agreed upon by the Aſſembly of Divines at *WESTMINSTER*,

And now appointed by the General Aſſembly of the Kirk of Scotland, *to be a part of Uniformity in Religion between the Kirks of Chriſt in the three Kingdoms.*

CHAP. I.

Of the holy Scripture.

ALthough the light of Nature, and the works of Creation & Providence do ſo far manifeſt the Goodneſs, wiſdom, & Power of God, as to leave

men inexcusable *a*, yet are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church *c*; and afterward, for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the Flesh, and the malice of Satan, and of the World, to commit the same wholly unto writing *d*, which maketh the holy Scripture to be most necessary *e*, those former wayes of Gods revealing his will unto his people, being now ceased *f*.

a Rom. 2. 14,15. Rom. 1. 19,20. Psal. 19.1,2,3. Rom. 1.32. with chap. 2,1. *b* 1 Cor. 1. 21. 1 Cor. 2. 13, 14. *c* Heb. 1. 1. *d* Prov. 22. 19, 20, 21. Luke 1. 3, 4. Rom. 15. 4 Mat. 4. 4, 7, 10. Isa. 8. 19,20. *e* 2 Tim. 3. 15. 2 Pet. 1. 19. *f* Heb. 1. 1, 2.

II. Under the name of the holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these,

OF

OF THE
OLD TESTAMENT.

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Ioshua
Iudges.
Ruth
I Samuel
II Samuel
I Kings
II Kings
I Chronicles
II Chronicles
Ezra
Nehemiah
Esther
Iob
Psalms
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Ieremiah
Lamentations
Ezekiel
Daniel
Hosea
Ioël
Amos
Obadiah
Ionah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi.

OF THE NEW TESTAMENT.

The Gospels according to

Matthew
Mark
Luke
John
The Acts of the Apostles
Pauls Epistle to the Romans
I Corinthians
II Corinthians
Galatians
Ephesians
Philippians
Colossians
I Thessalonians
II Thessalonians
I To Timothy
II To Timothy
To Titus
To Philemon
The Epistle to the Hebrews
The Epistle of Iames
The first and second Epistles of Peter
The first, second and third Epistles of Iohn
The Epistle of Iude
The Revelation of Iohn.

All which are given by inspiration of God, to be the rule of faith and life g.

g Luke 16. 29, 31. Ephes. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.

III. The Books commonly called Apo-

Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h*.

h Luke 24.27,44. Rom. 3.2. 2 Pet. 1.21.

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

i 2 Pet. 1.19,21. 2 Tim 3.16. 1 John 5.9. 1 Thess. 2.13.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenliness of the Matter, the efficaty of the Doctrine, the majesty of the Stile, the consent of all the parts, the Scope of the whole (which is to give all glory to God) the full discovery it makes of the only way of mans

k 1 Tim. 3.15.

ſalvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments, whereby it doth abundantly evidēce it ſelf to be the Word of God; yet notwithſtanding, our full perſwaſion & aſſurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit bearing witneſs by & with the Word in our hearts *l*.

l 1 John 2. 20, 27. John 16. 13, 14. 1 Cor. 2. ver. 10, 11, 12. Iſa. 59. 21.

VI. The whole Counſel of God, concerning all things neceſſary for his own Glory, mans Salvation, Faith and Life, is either expreſly ſet down in Scripture, or by good and neceſſary conſequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men *m*. Nevertheleſs we acknowledge the inward illumination of the Spirit of God, to be neceſſary for the ſaving underſtanding of ſuch things as are revealed in the Word *n*: & that there are ſome circumſtances concerning the

m 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Theſſ. 2. ver. 2. *n* Iohn 6. 45. 1 Cor. 2, 9, 10, 11, 12.

wor-

worship of God, and Government of the Church, common to humane actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general Rules of the word, which are always to be observed *o*.

o 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*, yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*.

p 2 Pet. 3. 16. *q* Psal. 119. 105, 130.

VIII. The Old Testament in *Hebrew* (which was the native language of the people of God of old) and the New Testament in *Greek* (which at the time of the writing of it, was most generally known to the Nations) being immediatly inspired by God, and by his singular care

and providence kept pure in all Ages, are therefore Authentical *r*; so as, in all controversies of Religion, the Church is finally to appeal unto them *s*. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read & search them *t*, therefore they are to be translated into the vulgar Language of every Nation unto which they come *u*, that the Word of GOD dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures may have hope *x*.

r Mat. 5. 18. *s* Isa. 8. 20. Act. 15. 15. Joh. 5. ver. 39, 46. *t* John 5. 39. *u* 1 Cor. 14. 6, 9, 11, 12, 24, 27, 28. *w* Col. 3. 16. *x* Rom. 15. 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self; and therefore when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched & known by other places that speak more clearly *y*.

y 2 Pet. 1. 20, 21. Acts 15. 15, 16.

X. The

X. The Supreme Judge, by which all controverſies of Religion are to be determined, and all decrees of Councils, Opinions of antient Writers, Doctrines of men, and private Spirits, are to be examined, and in whoſe ſentence we are to reſt; can be no other but the holy Spirit ſpeaking in the Scripture *z*.

z Mat. 22. 29, 31. Eph. 2. 20. with Acts 28. 25.

Chap. II.

Of God, and of the holy Trinity.

I. There is but one only *a*, living, and true God *b*, who is infinite in Being and Perfection *c*, a moſt pure Spirit *d*, inviſible *e*, without body, parts *f*, or paſſions *g*, immutable *h*, immenſe *i*, eternal *k*, incomprehenſible *l*, Almighty *m*, moſt Wiſe *n*, moſt Holy *o*, moſt free *p*, moſt abſolute *q*, working all things

a Deut. 6. 4. 1 Cor. 8. 4, 6. *b* 1 Theſſ. 1. 9. Jer. 10. 10. *c* Job 11. 7, 8, 9. & 26. 14. *d* Joh. 4. v. 24. *e* 1 Tim. 1. 17. *f* Deut. 4. 15, 16. Joh. 4. 24. with Luk. 24. 39. *g* Act. 14. 11, 15. *h* Jam. 1. 17. Mal. 3. 6. *i* 1 Kings 27. Jer. 23. 23, 24. *k* Pſ. 90. 2. 1 Tim. 1. 17. *l* Pſ. 145. 3. *m* Gen. 17. 1. Rev. 1. ver. 8. *n* Rom. 16. 27. *o* Iſai. 6. 3. Revel. 4. 8. *p* Pſalm 115. 3. *q* Exod. 3. 14.

ac-

according to the Counsel of his own immutable and most righteous will *r*, for his own glory *s*; most loving *t*, gracious, merciful, long-suffering, abundant in goodness, and truth, forgiving iniquity, transgression, and sin *u*; the rewarder of them that diligently seek him *w*; and withal most just and terrible in his judgments *x*, hating all sin *y*, and who will by no means clear the guilty *z*.

r Eph. 1. 11. *s* Prov. 16. 4, Rom. 11. 36. *t* 1 Ioh. 4. 8, 16. *u* Exod. 34. 6, 7. *w* Heb. 11. 6. *x* Neh. 9. 32, 33. *y* Ps. 5. 5, 6. *z* Nah. 1. 2, 3. Exod. 34. 7.

II. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*, in, and of himself; and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom are all things *g*; and hath most soveraign dominion over them, to do by them, for them,

a Iohn 5. 30. *b* Acts 7. 2. *c* Psal. 119. 68. *d* 1 Tim. 6. 15. Rom. 9. 5. *e* Acts 17. 24, 25. *f* Iob 22. 30. *g* Rom. 11. 36.

or

or upon them, whatsoever himself pleaseth *b*. In his sight all things are open and manifest *i*, his knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his cõunsels, in all his works, & in all his commands *m*. To him is due from Angels and Men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

b Revel. 4. 11. 1 Tim. 6. 15. Dan. 4. 25, 35. *i* Heb. 4. 13. *k* Rom. 11. 33. 34. Psal. 147. 5. *l* Act 15. 18. Ezek. 11. 5. *m* Ps. 145. 17. Rom. 7. ver. 12. *n* Rev. 5. 12, 13, 14.

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, & God the Holy Ghost *o*. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*: The Holy Ghost eternally proceeding from the Father and the Son *q*.

o 1 Iohn 5. 7. Mat. 3. 16, 17. Mat. 28. 19. 2 Cor. 13. 14. *p* Iohn 1. 14, 15. *q* Iohn 15. 26. Gal. 4. 6.

CHAP.

Chap. III.

Of GOD'S Eternal Decree.

I. GOD from all eternity, did, by the most wise and holy Counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass *a*, yet so, as thereby neither is God the Author of sin *b*, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established *c*.

a Eph. 1. 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15, 18. *b* Jam. 1. 13, 17. 1 Joh. 1. 5. *c* Acts 2. ver. 23. Mat. 17. 12. Act. 4. 27, 28. Ioh. 19. 11. Prov. 16. 33.

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions *e*.

d Acts 15. 18. 1 Sam. 23. 11, 12. Mat. 11. 21, 23. *e* Rom. 9. 11, 13, 16, 18.

II. By the decree of God, for the manifestation of his glory, some Men and Angels *f*, are predestinated unto

f 1 Tim. 5. 21. Mat. 25. 41. everlast-

everlasting life, and others fore-ordained to everlasting death *g*.

g Rom. 9. 22, 23. Eph. 1. 5, 6. Prov. 16. 4.

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished *h*. *h* 2 *Tim.* 2. 19. *John* 13. 18.

V. Those of Mankind that are predestinated unto life, God, before the foundation of the world was layd, according to his eternal and immutable purpose, & the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore-sight of faith or good works, or perserverance in either of them, or any other thing in the creature as conditions, or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

i Eph. 1. 4, 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Thess. 5. 9. *k* Rom. 9. 11, 13, 16. Eph. 1. 4, 9. *l* Eph. 1. 6. 12.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal & most

most free purpose of his will, fore-ordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ, *n*, are effectually called unto Faith in Christ, by his Spirit working in due season are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the Elect only *q*.

m 1 Pet. 1. 2. Eph. 1. 4, 5. Eph. 2. 10. 2 Thes. 2. ver. 13. *n* 1 Thess. 5. 9, 10. Tit. 2. 14. *o* Rom. 8. 30. Eph. 1. 5. 2 Thess. 2. 13. *p* 1 Pet. 1. 5. *q* John 17. ver. 9. Rom. 8. 28, to the end. John 6. 64, 65. John. 13. 26. & 8. 47. 1 John 2. 19.

VII. The rest of Mankind God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth, or with-holdeth mercy, as he pleaseth, for the glory of his Soveraign power over his creatures, to pass by, & to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice *r*.

r Mat. 11. 25, 26. Rom. 9. 17, 18, 21, 22. 2 Tim. 2, 19, 20. Jude 4. 1 Pet. 2. 8.

VIII.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special prudence and care *s*, that men attending the will of God revealed in his Word, and yielding Obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, & of humility, diligence, & abundant consolation to all that sincerely obey the Gospel *w*.

s Rom. 9. 20. Rom. 11. 33. Deut. 29. 29. *t* 2 Pet. 1. 10. *u* Eph. 1. 6. Rom. 11. 33. *w* Rom. 11. ver. 5, 6, 20. 2 Pet. 1. 10. Rom. 8. 33. Luk. 10. ver. 20.

Chap. IV.

Of Creation.

I. IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal Power, Wisdom, and Goodness *b*, in the beginning, to create, or make of nothing, the

a Heb. 1. 2. John 1. 2, 3. Gen. 1. 2. Job 26. ver. 13. & 33. 4. *b* Rom. 1. v. 20. Jer. 10. 12. Ps. 104. 24. & 33. 5, 6.

World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

c Gen. 1. chap. Heb. 11. 3. Col. 1. 16. Act. 17. ver. 24.

II. After God hath made all other Creatures, he created Man, male and female *d*, with reasonable and immortal souls *e*, indued with knowledge, righteousness, and true holiness, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfil it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the Tree of knowledge of good and evil, which, whilest they kept, they were happy in their communion with God *k*, and had dominion over the Creatures *l*.

d Gen. 1. 27. *e* Gen. 2. 7. with Eccl. 12. 7. & Luk. 23. v. 43. & Matth. 10. 28. *f* Genes. 1. 26. Col. 3. v. 10. Eph. 4. v. 24. *g* Rom. 2. v. 14, 15. *h* Eccl. 7. 29. *i* Gen. 3. 6. Eccl. 7. 29. *k* Gen. 2. v. 17. & 3. 8, 9, 10, 11, 23. *l* Gen. 1. 26, 28.

CHAP.

CHAP. V.

Of Providence.

I. GOD the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions and things *b*, from the greatest even to the least *c*, by his most wise and holy providence *d*, according to his infallible fore-knowledge *e*, and the free and immutable counsel of his own will *f*, to the praise of the glory of his Wisdom, Power Justice, Goodness and Mercy *g*.

a Heb. 1. 3. *b* Dan. 4. 34, 35. Psalm 135. 6. Acts 17. 25, 26, 28. Job 38. 39, 40. 41. Chapters. *c* Matt. 10. 29, 30, 31. *d* Prov. 15. 3. Psal, 104. 24. & 145. 17. *e* Acts 15. 18. Psa. 94. 8, 9, 10, 11. *f* Eph. 1. 11. Psal. 33. v. 10, 11. *g* Isai. 63, 14. Eph. 3. 10. Rom. 9. 17. Gen. 45, 7. Ps. 145. 7.

II. Although in relation to the fore-knowledge and decree of God, the first cause, all things come to pass immutably and infallibly *h*; yet, by the same Providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently *i*.

h Act. 2. 23. *i* Gen. 8 22. Jer. 31. 35. Exo. 21, 13. with Deut. 19. 5. 1 Kings 22. 28, 34. Isa. 10. 6, 7.

III. God in his ordinary Providence, maketh use of means *k*, yet is free to work without *l*, above *m*, and against them, at his pleasure *n*.

k Acts 27.31,44. Isai.55.10,11. Hos.2. 21,22. *l* Hos.1.7. Matth.4.4. Iob 34.10. *m* Rom.4.19, 20,21. *n* 2 Kings 6. 6. Dan. 3. 27.

IV. The Almighty Power, unsearchable Wisdom, and infinite Goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sins of Angels and Men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise & powerful bounding *q*; and otherwise ordering and governing of them in a manifold dispensation to his own holy ends *r*; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin *s*.

o Rom. 11. v. 32, 33, 34. 2 Sam. 24. v. 1. with 1 Chron. 21. 1. 1 King. 22.22,23. 1 Chron. 10. ver. 4, 13, 14. 2 Sam. 16, 10. Acts 2. 23. & 4. ver. 27,28. *p* Act. 14. 16. *q* Ps. 76. 10. 2 Kin. 19 ver. 28. *r* Gen. 50. 20. Isa. 10.6 7,12. *s* Iam. 1. ver, 13,1417. 1 Iohn 2. 16. Psalm 50. 21. V

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*, and to raise them to a more close & constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends *u*.

t 2 Chron. 32. ver. 25, 26, 31. 2 Sam. 24. ver. 1. *u* 2 Cor. 12. 7, 8, 9. Psal. 73. throughout. &. 77. ver. 1, 10, 12 Mark 14. 66. to the end, with Iohn 21. ver. 15, 16, 17.

VI. As for those wicked and ungodly men, whom God as a righteous Judge, for former sins, doth blind and harden *w*, from them he not only with-holds his grace, whereby they might have been enlightned in their understandings, and wrought upon in their hearts *x*: But sometimes also withdraweth the gifts

w Rom. 1, 24, 26, 28. & 11, 7, 8. *x* Deut. 29. ver. 4.

which they had *y*; and exposeth them to such objects, as their corruption makes occasions of sin *z*; and withal gives them over to their own lusts, the temptations of the World, and the power of Satan *a*: Whereby it comes to pass, that they harden themselves, even under those means which God useth for the softning of others *b*.

y Mat. 13. 12. & 25. 29. *z* Deut. 2. 30. 2 Kings 8. 12, 13. *a* Ps. 81. 11, 12. 2 Thes. 2. 10, 11, 12. *b* Exo. 7. v. 3. with Exo. 8. 15, 32. 2 Cor. 2. 15, 16. Isa. 8. 14. 1 Pet. 2. 7, 8. Isa. 6. 9, 10. with Acts 28. 26, 27.

VII. As the providence of GOD doth in general reach to all creatures, so after a more special manner it taketh care of his Church, and disposeth all things to the good thereof *c*.

c 1 Tim. 4. 10. Amos 9. 8, 9. Rom. 8. ver. 28. Isa. 43. 3, 4, 5, 14.

Chap. VI.

Of the fall of man; of Sin, and of the punishment thereof.

I. OUr first Parents, being seduced by the subtilty and temptation of Satan, sinned, in eating the forbidden fruit

fruit *a*. This their sin God was pleased, according to his wise and holy Councel, to permit, having purposed to order it to his own glory *b*.

a Gen. 3. 13. 2 Cor. 11. 3. *b* Rom. 11. 32.

II. By this sin they fell from their original righteousness and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties & parts of soul and body *e*.

c Gen. 3. v. 6,7,8. Eccl. 7. v. 29. Rom. 3. v. 23. *d* Gen. 2. 17. Eph. 2. 1. *e* Tit. 1. 15. Gen. 6. 5. Ier. 17. 9. Rom. 3. 10, to 19.

III. They being the root of all mankind, the guilt of this sin was imputed *f*, and the same death in sin, and corrupted nature, conveyed to all their posterity, descending from them by ordinary generation *g*.

f Gen. 1. v. 27,28. & 2. v. 16,17. and Acts 17. v. 26. with Rom. 5. ver. 12,15, 16,17,18,19. and 1 Cor. 15. 21,22,45,49. *g* Ps. 51. 5. Genes. 5. 3. Iob 14. 4. & cap. 15. 14.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposit to all good *h*,

h Rom. 5. 6. & 8. 7. & 7. 18. Col. 1. 21.

and wholly inclined to all evil *i*, do proceed all actual transgressions *k*.

i Gen. 6. 5. & cap. 8. 21. Rom. 3. 10, 11, 12. *k* Iam. 1. 14 15. Eph. 2. 2,3. Matt. 15. 19.

V. This corruption of nature during this life, doth remain in those that are regenerated *l*; and although it be through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin. *m*.

l 1 John 1. 8, 10. Ro. 7. 14,17,18,23. Iam. 3. 2. Prov. 20. 9. Eccl. 7. 20. *m* Rom. 7. 5,7,8,25. Galat. 5. 17.

VI. Every sin, both original and actual, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth in it's own nature bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spiritual *s*, temporal *t*, and eternal *u*.

n 1 John 3. 4. *o* Rom. 2. 15. *p* Ephes. 2. 3. *q* Galat. 3. v. 10. *r* Rom. 6. v. 23. *s* Ephes. 4. 18. *t* Rom. 8. v. 20. Lam. 3. v. 39. *u* Matth. 25. v. 41. 2 Thess. 1. 9.

CHAP.

Chap. VII.

Of Gods Covenant with Man.

I. THe distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescention on Gods part, which he hath been pleased to express by way of Covenant *a*.

a Isai. 40. 13, --- 17. Job 9. 32, 33. 1 Sam. 2. v. 25. Psal. 113. 5, 6. & 100. 2, 3. Job 22. 2, 3. & 35. 7, 8. Luke 17. 10. Acts 17. 24. 25.

II. The first Covenant made with man, was a *Covenant of Works* b, wherein life was promised to *Adam*, and in him to his posterity *c*, upon condition of perfect and personal obedience *d*.

b Galat. 3. 12. *c* Rom. 10. v. 5. & 5. 12, to 20. *d* Gen. 2. 17. Gal. 3. 10.

III. Man by his fall having made himself uncapable of life by that Covenant, the Lord was pleased to make

a Second *e*, commonly called the *Covenant of Grace*; Wherein he freely offered unto sinners Life and Salvation by Jesus Christ, requiring of them faith in him, that they may be saved *f*, and promising to give unto all those, that are ordained unto life, his holy Spirit, to make them willing and able to believe *g*.

e Gal. 3,21. Rom. 3,20,21. Gen. 3,15. Isa. 42, ver. 6. *f* Mark. 16. 15,16. Joh. 3. 16. Rom. 10. ver. 6,9. Gal. 3. 11. *g* Ezek. 36. 26,27. John 6. ver. 44, 45.

IV. This Covenant of Grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 9. 15,16,17. Heb. 7, 22. Luk. 22, 20. 1 Cor, 11. 25.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*: Under the Law it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other types and ordinances delivered to the people of the

i 2 Cor, 3. 6,7,8,9. Jews,

Iews, all fore-signifying Christ to come *k*, which were for that time sufficient & efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith, in the promised *Messiah*; by whom they had full remission of sins, and eternal salvation, and is called, *The Old Testament* m.

k Heb. 8,9,10. chapt. Rom. 4, 11. Col. 2. 11,12. 1 Cor. 5. 7. *l* 1 Cor. 10, 1,2,3,4. Heb. 11. ver. 13, Iohn 8. 56. *m* Gal. 3. 7,8,9,14.

VI. Under the Gospel, when Christ the substance *n* was exhibited, the Ordinances, in which his Covenant is dispensed, are the preaching of the Word, & the administration of the Sacraments, Baptism & the Lords Supper *o*. Which, though fewer in number, & administred with more simplicity, and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy *p*, to all nations, both *Iews & Gentiles q*, and is called the *New Testament r*. There are not therefore Two

n Col. 2. 17. *o* Matth. 28. 19,20. 1 Cor. 11. ver. 23,24,25. *p* Heb. 12. 22,to 28. Jer. 31. 33,34. *q* Mat. 28. 19. Eph. 2. 15,16,17,18,19. *r* Luke 22. ver. 20.

Co-

Covenants of grace differing in substance, but one and the same under various dispensations *f*.

f Gal. 3. 14, 16. Rom. 3. 21, 22, 23, 30, Psal. 32. 1. with Heb. 13. 8. Acts 15. v. 11.

Chap. VIII.

Of Christ the Mediator.

I. IT pleased God, in his eternal purpose, to chuse & ordain the Lord Jesus, his only begotten Son, to be the Mediator between God & Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir of all things *f*, and Judge of the World *g*, unto whom he did from all eternity give a people to be his seed *h*, and to be by him in time redeemed, Called, Justified, Sanctified, and glorified *i*.

a Isai. 42. 1. 1 Pet. 1. 19, 20. John. 3. ver. 16. 1 Tim. 2. 5. *b* Acts 3. 27. *c* Heb. 5. 5, 6. *d* Psal. 2. 6. Luke 1. 33. *e* Eph. 5. 23. *f* Heb. 1. 2. *g* Act. 17. ver. 31. *h* John 17. 6. Psa. 22. 30. Isa. 53. v. 10. *i* 1 Tim. 2. 6. Isa. 55. 4, 5. 1 Cor. 1. 30.

II. The Son of God, the second person

ſon in the Trinity, being very and eternal God, of one ſubſtance, and equal with the Father, did, when the fulneſs of time was come, take upon him mans nature *k*, with all the eſſential properties, and common infirmities thereof, yet without ſin *l*, being conceived by the power of the holy Ghoſt, in the womb of the Virgin *Mary*, of her ſubſtance *m*. So that two whole, perfect, and diſtinct Natures, the Godhead and the Manhood were inſeparably joyned together in one perſon, without converſion, compoſition, or confuſion *n*. Which Perſon is very God, and very Man, yet one Chriſt, the only Mediator between God and Man.

k Ioh. 1. 1, 14. 1 Ioh. 5. 20. Phil. 2. 6. Gal. 4. 4. *l* Heb. 2. 14, 16, 17. Hebr. 4, 15. *m* Luke. 1, 27. 31, 35, Gal. 4. 4. *n* Luke 1. 35. Col. 2, 9 Rom. 9. ver. 5. 1 Pet. 3, 18. 1 Tim. 3. 16. *o* Rom. 1. 3, 4. 1 Tim 2. 5.

III. The Lord Jeſus in his Humane Nature thus united to the Divine, was ſanctified and anointed with the holy Spirit above meaſure *p*, having in him all the treaſures of wiſdom and knowledge

p Pſal. 45. 7. Iohn 3. 34.

ledge *q*: in whom it pleased the Father that all fulness should dwell *r*: to the end that being holy, harmless, undefiled, and full of grace and truth *s*, he might be throughly furnished to execute the office of a Mediator and Surety *t*. Which office He took not unto Himself, but was thereunto called by His Father *u*, who put all power and judgment into His hand, and gave Him commandment to execute the same *w*.

q Col. 2. 3. *r* Col. 1. 19. *s* Heb. 7. 26. John. 1. 14. *t* Acts 10. 38. Heb. 12. 24. & 7. 22. *u* Heb. 5. 4, 5. *w* John 5. 22, 27. Mat. 28. 18. Acts 2. 36.

IV. This office, the Lord Jesus did most willingly undertake *x*; which that he might discharge, he was made under the Law *y*, and did perfectly fulfil it *z*, endured most grievous torments immediately in his soul *a*, and most painful sufferings in his body *b*; was crucified, and dyed *c*; Was buried, and remained under the power of death, yet saw no corruption *d*; On the third day he rose

x Ps. 40. 7, 8. with Heb. 10. 5, to 10. Joh. 10. 18. Phil. 2. 8. *y* Gal. 4. 4. *z* Mat. 3. 15. & 5. 17. *a* Mat. 26. v. 37, 38. Luke 22. 49. Mat. 27. 46. *b* Mat. 16. 27. chapt. *c* Phil. 2. 8. *d* Acts 2. 23, 24, 27. & 13. 37. Rom. 6. 9.

from

from the dead *e*, with the same body in which he suffered *f*, with which also he ascended into Heaven, & there sitteth at the right hand of his Father *g*, making intercession *h*; & shall return to judge Men and Angels, at the end of the World *i*.

e 1 Cor. 15. 3, 4. *f* Ioh. 20. 25, 27. *g* Mark. 16. v. 19. *h* Rom. 8. 34. Heb. 9. 24. & 7. 25. *i* Rom. 14. v. 9, 10. Acts 1. 11. Acts 10. 42. Mat. 13. 40, 41, 42. Iude v. 6. 2 Pet. 2. 4.

V. The Lord Jesus, by his perfect obedience, & sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the Justice of his Father *k*, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

k Rom. 5. 19. Heb. 9. 14, 16. & 10. 14. Ephes. 5. 2. Rom. 3. 25, 26. *l* Dan. 9. 24, 26. Col. 1. 19, 20. Eph. 1. 11, 14. John 17. 2. Heb. 9. 12, 15.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were Communicated unto the Elect in all Ages successively from the beginning

of

of the world, in, and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpents Head: and the Lamb slain from the beginning of the world: being yesterday, and to day the same, and forever *m*.

m Gal. 4. 4,5. Gen. 3. 15. Rev. 13. 8. Heb. 13. ver. 8.

VII. Christ in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self *n*, yet by reason of the unity of the person, that which is proper to one Nature, is sometimes in Scripture attributed to the person denominated by the other Nature *o*.

n Heb. 9. 14. 1 Pet. 3. 18. *o* Acts 20. 28. Joh. 3. 13. 1 John 3. 16.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually, apply and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the word, the myste-

p John 6. 37, 39. John 10. 15, 16. *q* 1 John 2, 1, 2. Rom. 8. 34.

ries

ries of salvation *r*, effectually perswading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit *s*; overcoming all their enemies by his Almighty Power and Wisdom, in such manner, and wayes, as are most consonant to his wonderful and unsearchable dispensation *t*.

r John 15. 13, 15. Eph. 1. 7, 8, 9. Joh. 17. 6. *s* John 14. 16. Heb. 12. 2. 2 Cor. 4. 13. Rom. 8. 9. 14. Rom. 15. 18, 19. John 17. 17. *t* Ps. 120. 1. 1 Cor. 15. 25, 26. Mal. 4. 2, 3. Col. 2. 15.

Chap. IX.

Of Free-will.

I. God hath indued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

a Mat. 17. 12. Jam. 1. 14. Deut. 30. 19.

II. Man, in his state of innocency, had freedom, and power, to will, and to do, that which was good, and well-

pleasing to God *b*; but yet, mutably so that he might fall from it *c*.

b Eccl. 7. 29. Gen. 1. 26. *c* Gen. 2. 16, 17. Gen. 3. 6.

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spiritual good accompanying salvation *d*: so as, a natural man, being altogether averse from that good *e*, and dead in sin *f*, is not able, by his own strength to convert himself, or to prepare himself thereunto *g*.

d Rom. 5. 6. Rom. 8. 7. John 15. 5. *e* Rom. 3. ver. 10, 12. *f* Eph. 2. 1, 5. Col. 2. 13. *g* Joh. 6. ver. 44, 65. Eph. 2. 2, 3, 4, 5. 1 Cor. 8, 14. Tit. 3. ver. 3, 4, 5.

IV. When God converts a sinner and translates him into the state of grace; he freeth him from his natural bondage under sin *h*; and by his grace alone inables him freely to will & to do that which is spiritually good *i*; yet so, as that by reason of his remaining corruption, he doth not perfectly nor only, will that which is good

h Col. 1. 13. Joh. 8. 34, 36. *i* Phil. 2. 13. Rom. 6. 18, 22.

but doth also will that which is evil *k*.

k Gal. 5. 17. Rom. 7. 15, 18, 19, 21, 23.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only *l*.

l Eph. 4. 13, Heb. 12. 23. John 3. 2. Jude v. 24.

Chap. X.

Of Effectual Calling.

I. ALL those whom God hath predestinated unto life, & those only, he is pleased in his appointed and accepted time, effectually to call *a* by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*, inlightning their minds spiritually and savingly to understand the things of God *d*; taking away their heart of stone, and giving unto them an heart of flesh *e*, renewing their

a Rom. 8. 3. & 11. 7. Eph. 1. 10, 11. *b* 2 Thes. 2. v. 13, 14. 2 Cor. 3. 3, 6. *c* Rom. 8. 2. Eph. 2. v. 1, 2, 3, 4, 5. 2 Tim. 1. 9, 10. *d* Acts 26. 18. 1 Cor. 2. 10, 12. Eph. 1. 17, 18. *e* Ezek. 36. 26.

wills, & by his Almighty Power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*, yet so, as they come most freely, being made willing by his grace *h*.

f Ezek. 11. 19. & 36. 27. Phil. 2. 13. Deut. 30. v. 6. *g* Eph. 1. 19. Iohn 6. 44, 45. *h* Can. 1. 4. Ps. 110. 3. Iohn 6. 37. Rom. 6. 16. 17, 18.

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, until being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered and conveyed in it *l*.

i 2 Tim. 1. 9. Titus 3. 4, 5. Ephes. 2. 4, 5, 8, 9. Rom. 9. 11. *k* 1 Cor. 2. 14. Rom. 8. 7. Eph. 2. 5. *l* Iohn. 6. 37. Ezek. 36. 27. Iohn 5. 25.

III. Elect Infants, dying in infancy, are regenerated and saved by Christ, through the Spirit *m*, who worketh when, and where, & how he pleaseth *n*: So also are all other elect persons, who are uncapable of being outwardly called by the Ministry of the Word *o*.

m Luke 18. 15. 16. & Acts 2. 38, 39. & John 3. v. 3, 5. & 1 Iohn 5. 12. & Rom. 8. 9. compared. *n* Ioh. 3. 8. *o* 1 Ioh. 5. 12. Acts 4. 12.

IV.

IV. Others not elected, although they may be called by the Ministers of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truly come unto Christ, & therefore cannot be saved *r*: muchless can men, not professing the Christian Religion be saved in any other way whatsoever, be they never so diligent, to frame their lives according to the light of Nature, & the Law of that Religion they do profess *s*. And, to assert & maintain, that they may, is very pernicious, and to be detested *t*.

p Matth. 22. 14. *q* Matth. 7. 22. & 13. 20, 21. Heb. 6. 4, 5. *r* John 6. 64, 65, 66. & 8. 24. *s* Act. 4. v. 12. John 14. 6. & 4. 22. & 17. 3. Eph. 2. 12. *t* 2 John v. 9, 10, 11. 1 Cor. 16. 22. Gal. 1. 6, 7, 8.

Chap. XI.

Of Justification.

I. THose whom God effectually calleth, he also freely justifieth *a*; not by infusing righteousness into them, but by pardoning their sins, and

a Rom. 8. 30. & 3. 24.

by accounting and accepting their persons as righteous: nor for any thing wrought in them, or done by them, but for Christs sake alone, nor by imputing faith it self, the act of believing, or any other Evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving, and resting on him and his righteousness by faith, which faith they have not of themselves, it is the gift of God *c*.

b Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19, 21. Rom. 3. 22, 24, 25, 27, 28. Tit. 1. 5, 7. Eph. 1. 7. Jer. 23. 6. 1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19. *c* Acts 10. 44. Gal. 2. 16. Phil. 3. 9. Acts 13. 38, 39. Eph. 2. 7, 8.

II. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification *d*; yet it is not alone in the person justified, but it is ever accompanyed with all other saving graces, and is no dead faith, but worketh by love *e*.

d John 1. 12. Rom. 3. 28. & 5. 1. *e* Iam. 2. 17, 22, 26. Gal. 5. 6.

III. Christ by his obedience and death, did fully discharge the debt of all

all those that are thus justified, and did make a proper, real, & full satisfaction *f* to his Fathers justice in their behalf. Yet in as much as he was given by the Father for them *g*; and his obedience & satisfaction accepted in their stead *h*, and both freely, not for any thing in them, their justification is only of free grace *i*; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

f Rom. 5. 8, 9, 10, 19. 1 Tim. 2. 5, 6. Heb. 10. v. 10, 14. Dan. 9. 24, 26. Isai. 53. 4, 5, 6, 10, 11, 12. *g* Rom. 8. 32. *h* 2 Cor. 5. 21. Mat. 3. 17. Eph. 5. v. 2. *i* Rom. 3. 24. Eph. 1. 7. *k* Rom. 3. 26. Eph. 2. 7.

IV. God did from all eternity, decree to justifie all the elect *l*, and Christ did in the fulness of time, dye for their sins, and rise again for their justification *m*; nevertheless, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them *n*.

l Galat. 3. 8. 1 Pet. 1. 2, 19, 20. Rom. 8. 30. *m* Galat. 4. 4. 1 Timoth. 2. 6 Rom. 4. 25. *n* Colos. 1. 21, 22. Galat. 2. 16. Tit. 3. 4, 5, 6, 7.

V. God doth continue to forgive the sins of those that are justified *o*; and although they can never fall from the state of justification, yet they may by their sins fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, & renew their Faith and repentance *q*.

o Mat. 6. 12. 1 Iohn 1. 7, 9. 1 Iohn 2. 1, 2. *p* Luke 22. 32. Iohn 10. 28. Heb. 10. 14. *q* Ps. 89. 31, 32, 33. Psal. 51. 7, 8, 9, 10, 11, 12. Psal. 32. 5. Mat. 26. 75. 1 Cor. 11. 30, 32. Luk. 1. 20

VI. The justification of believers under the old Testament, was in all these respects one & the same with the justification of believers under the New Testament *r*.

r Gal. 3. 9, 13, 14. Rom. 4. 2223, 24. Heb. 13. 8.

Chap. XII.

Of Adoption.

I. ALL those that are justified, God vouchsafeth in and for his only Son Jesus Christ, to make partakers of the

the grace of Adoption *a*; by which they are taken into the number, and enjoy the Liberties & priviledges of the Children of God *b*, have his name put upon them *c*, receive the Spirit of Adoption *d*, have acceſs to the Throne of Grace with boldneſs *e*, are enabled to cry *Abba Father f*, are pitied *g*, protected *h*, provided for *i*, and chaſtened by him as by a Father *k*, yet never caſt off *l*, but ſealed to the day of redemption *m*, and inherit the promiſes *n*, as heirs of everlaſting ſalvation *o*.

a Eph. 1. 5. *b* Gal. 4. 4, 5. Rom. 8. 17. Iohn 1. 12. *c* Jer. 14. 9. 2 Cor. 6. 18. Rev. 3. 12. *d* Rom. 8. 15. *e* Eph. 3. 12. Rom. 5. 2. *f* Gal. 4. 6. *g* Pſ. 103. 13. *h* Prov. 14. 26. *i* Mat. 6. 30, 32. 1 Pet. 5. 7. *k* Heb. 12. 6. *l* Lam. 3. 31. *m* Eph. 4. 30. *n* Heb. 6. 12. *o* 1 Pet. 1, 3, 4. Heb. 1. 14.

Chap. XIII.

Of Sanctification.

I. They who are effectually called & regenerated, having a new heart,

and a new spirit created in them, are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word and Spirit dwelling in them *b*; the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakned and mortified *d*; and they more and more quickned and strengthned in all saving grace *e*, to the practice of true holiness, without which no man shall see the Lord *f*.

a 1 Cor. 6. 11. Acts 20. 32. Phil. 3. 10. Rom. 6. 5, 6. *b* John 17. 17. Eph. 5. 26. 2 Thess. 2. ver. 13. *c* Rom. 6. 6, 14. *d* Gal. 5. 24. Rom. 8. 13. *e* Col. 1. 11. Eph. 3. 16, 17, 18, 19. *f* 2 Cor. 7. 1. Heb. 12. 14.

II. This Sanctification is throughout, in the whole man *g*, yet imperfect in this life; there abideth still some remnants of corruption in every part *h*; whence ariseth a continual and irreconcileable War; the flesh lusting against the Spirit, and the Spirit against the flesh *i*.

g 1 Thes. 5. 23. *h* 1 Joh. 1. 10. Rom. 7. 18, 23. Phil. 3. 12. *i* Gal. 5. 17. 1 Pet. 2. 11.

III.

III. In which war, although the remaining corruption, for a time, may much prevail *k*, yet through the continual supply of strength from the Sanctifying Spirit of Christ, the regenerate part doth overcome *l*; and so the Saints grow in grace *m*, perfecting holiness in the fear of God *n*.

k Rom. 7. 23. *l* Rom. 6. 14. 1 John. 5. 4 Eph. 4. v. 15, 16, *m* 2 Pet. 3. 18. 2 Cor. 3. 18. *n* 2 Cor. 7. 1.

Chap. XIV.

Of Saving Faith.

I. The grace of Faith, whereby the Elect are inabled to believe to the saving of their souls *a*, is the work of the Spirit of Christ in their hearts *b*, & is ordinarily wrought by the Ministry of the word *c*; by which also, and by the administration of the Sacraments & Prayer, it is increased and strengthened *d*.

a Heb. 10. 39. *b* 2 Cor. 4. 13. Eph. 1. 17, 18, 19. Eph. 2. 8. *c* Rom. 10. 14, 17. *d* 1 Pet. 2. 2. Acts 20. 32. Rom. 4. 11. Luke 17. 5. Rom. 1. 16, 17.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, from the authority of GOD himself speaking therein *e*, and acteth differently upon that which each Particular passage thereof containeth; yielding Obedience to the Commands *f*, trembling at the threatnings *g*, and embracing the promises of God for this life, and that which is to come *h*. But the principal Acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternal life, by vertue of the Covenant of Grace *i*.

e John 4.42. 1 Thes. 3.13. 1 Joh. 5.10. Acts 24, 14. *f* Rom. 16.26. *g* Isa. 66.2. *h* Heb. 11.13. 1 Tim. 4.8. *i* John 1.12. Acts 16.31. Gal. 2.20. Acts 15.11.

III. This Faith is different in degrees, weak or strong *k*; may be often and many wayes assailed, & weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ, who is both

k Heb. 5.13,14. Rom. 4.19,20. Mat. 8.10. Mat. 6. v. 30. *l* Luk. 22.31,32. Eph. 6.16. John 5.45. *m* Heb. 6.11,12. Heb. 10.22. Col. 2.2. the

the Author and finisher of our faith *n*.

n Heb. 12. 2.

Chap. XV.

Of Repentance unto Life.

I. Repentance unto life, is an Evangelical grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

a Zach. 12. 10. Acts 11. 18. *b* Luke 24. 47. Mark 1. 15. Acts 20. 21.

II. By it a sinner, out of the sight & sense, not only of the danger, but also of the filthiness, and odiousness of his sins, as contrary to the holy nature & righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, & hates his sins, as to turn from them all unto God *c*, purposing and endeavouring to walk with him in all the wayes of his commandments *d*.

c Ezek. 18. 30, 31. & 36. 31. Isa. 30. 22. Ps. 51. 4. Jer. 31. 18, 19. Joel 2. 12, 13. Amos 5. 15. Ps. 119. 128. 2 Cor. 7. 11. *d* Ps. 119. 6, 59, 106. Luke 1. 6. 2 Kings 23. 25.

III.

III. Although Repentance be not to be rested in, as any satisfaction for sin or any cause of the Pardon thereof *e*, which is the Act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

e Eze. 36. 30,32. & 16. 61,62,63. *f* Hos. 14. 2. 4. Rom. 3. 24. Eph. 1. 7. *g* Luke, 13. 3. 5. Act. 17. 30, 31.

IV. As there is no sin so small, but it deserves damnation *h*, so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

h Rom. 6. 23. Rom. 5. 12. Mat. 12. 36. *i* Isa. 55. v. 7. Rom. 8. 1. Isai. 1. 16, 18.

V. Men ought not to content themselves with a general repentance, but it is every mans duty to endeavour to repent of his particular sins particularly *k*.

k Psal. 19. 13. Luke 19. 8. 1 Tim. 1. 13, 15.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*, upon

l Psal. 51. 4,5,7,9,14. & 32. 5,6.

which

nich, and the forsaking of them, he all find mercy *m*: So he that Scandaeth his Brother, or the Church of hrist, ought to be willing by a prite or publick confession, and sorrow r his sins, to declare his repentance those that are offended *n*, who are ereupon to be reconciled to him, & love to receive him *o*.

m Prov. 28. 13. 1 Iohn. 1.9. *n* Iam. 5. 16. Luk. 3.4. Iosh. 7. 19. Psalm 51. throughout. *o* 2 Cor. 8.

Chap. XVI.

Of Good Works.

Good works are only such as God hath commanded in his holy Word *a*; and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intention *b*.

a Mich. 6. 8. Rom. 12. 2. Heb. 13. 21. *b* Mat. 25. 9. Isa. 29. 13. 1 Pet. 1. 18. Rom. 10. 2. Iohn. 16. 2. 1 Sam. 15. 21, 22. 23.

II. These good Works, done in Obedience to Gods Commandments, are the

the fruits and evidences of a true and lively faith *c*; and by them believers manifest their thankfulness *d*, strengthen their assurance *e*, edify their brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, & glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that having their fruit unto holiness, they may have the end, Eternal life *l*.

c Iam. 2. 18, 22. *d* Ps. 116. 12, 13. 1 Pet. 2. 9. *e* 1 Iohn 2. 3, 5. 2 Pet. 1. 5, to 10. *f* 2 Cor. 9. 2. Mat. 5. 16. *g* Tit. 2. 5, 9, 10, 11, 12. 1 Tim. 1. 6. *h* 1 Pet. 2. 15. *i* 1 Pet. 2. 12. Phil. 1. 11. Joh. 15. v. 1. *k* Eph. 2. 10. *l* Rom. 6. 22.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will & to do of his good pleasure *n*: yet are they not hereupon to grow negli-

m Iohn 15. 4, 6. Ezek. 36. 26, 27. *n* Phil. 2. 13. & 4. 13. 2 Cor. 3. 5.

gent,

ent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them *o*.

o Phil. 2. 12. Heb. 6. 11, 12. 2 Pet. 1. 3, 5, 10, 1. Isai. 64. 7. 2 Tim. 1. 6. Acts 26. 6, 7. Iude v. 20, 21.

IV. They who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to superogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do *p*.

p Luk. 17. 10. Neh. 13. 22. Iob 9. 2, 3. Gal. 5. 17.

V. We cannot, by our best works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom, by them, we can neither profit nor satisfie for the debt of our former sins *q*, but when we have done

q Rom. 3. 20. Rom. 4. 2, 4, 6. Ephes. 2. 8, 9. Tit. 3. 5, 6, 7. Rom. 8. 18. Psal. 16. 2. Iob 22, 2, 3 & 35. 7, 8.

al

all we can, we have done but our dut and are unprofitable servants *r*; and b cause as they are good, they proce from his Spirit *s*, and as they a wrought by us, they are defiled a mixed with so much weakness and i perfection, that they cannot endure t severity of Gods judgment *t*.

r Luke 17. 10. *s* Gal. 5. 22, 23. *t* Isa 64. Gal. 5. 17. Rom. 7. 15, 18. Ps. 143. 2. Ps. 130.

VI. Yet notwithstanding the perso of Believers being accepted throu *Christ*, their *good works also* are accept in him *u*; not as though they were this life wholly unblameable and unr provable in Gods sight *w*; but that, looking upon them in his Son, is ple sed to accept and reward that which sincere, although accompanied wi many weaknesses and imperfections

u Eph. 1. 6. 1 Pet. 2, 5. Exod. 28. 38. Gen. 4. with Hebrews 11. 4. *w* Iob 9. 20. Psalm 143. *x* Heb. 13. 20, 21. 2 Corinth. 8. 12. Heb. 6. Mat. 25. 21, 23.

VII. Works done by unregener men, although for the matter of the they may be things which God co

man

mands, and of good use both to themselves, and others *y*; yet because they proceed not from a heart purified by faith *z*, nor are done in a right manner, according to the Word *a*, nor to a right end, the glory of God *b*, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinful and displeasing unto God *d*.

y 2 Kings 10. 30, 31. 1 King. 21. 27, 29. Phil. 1. 15, 16, 18. *z* Gen. 4. 5. with Heb. 11. 4. & 11. 6. *a* 1 Cor. 13. 3. Isa. 1. 12. *b* Matth. 6. 2, 5, 16. *c* Hag. 2. 14. Tit. 1. 15. Amos 5. 21, 22. Hos. 1. 4. Rom. 9. 16. Titus 3. 5. *d* Psalm 14. 4. & 36. 3. Iob 21. 14, 15. Mat. 25. 41, to 45. & 23. 23.

Chap. XVII.

Of the Perseverance of the Saints.

I. They whom God hath accepted in his beloved, effectually called, & sanctified by his Spirit, can neither totally, nor finally fall away from the state of Grace: but shall certainly per-

persevere therein to the end, and be eternally saved *a*.

a Phil. 1.6. 2 Pet. 1.10. Iohn 10.28,29. 1 Ioh. 3. v.9. 1 Pet. 1.5,9.

II. This perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father *b*; upon the efficacy of the merit and intercession of Jesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*, and the nature of the covenant of grace; from all which ariseth also the certainty & infallibility thereof *f*.

b 2 Tim. 2. 18, 19. Ier. 31. 3. *c* Heb. 10. 10, 14 & 13.20,21. & 9.12,to 15. Rom. 8.33,to the end Iohn 17. 11, 24. Luke 22.32. Heb. 7.25. *d* Iohn 14. 16, 17. 1 Iohn 2, 27. 1 Iohn 3. 9. *e* Ier. 32. ver. 40. 1 Iohn 10. 28. 2 Thess. 3. 3. *f* 1 Iohn 2. ver. 19.

III. Nevertheless, they may, through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into

into grievous sins *g*; and for a time continue therein *h*; whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt and scandalize others *o*, and bring temporal judgments upon themselves *p*.

g Mat. 26. 70, 72, 74. *h* Psal. 51. titleh & v. 14. *i* Isa. 64. 5, 7, 9. 2 Sam. 11. 27. *k* Ephes. 4. 30. *l* Psal. 51. 8, 10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6. *m* Isa. 36. 17. Mark 6. 52. & 16. 14. *n* Ps. 32. 3, 4. & 51. 8. *o* 2 Sam. 12. 14. *p* Ps. 89. 31, 32. 1 Cor. 11. 32.

Chap. XVIII.

Of the Assurance of Grace and Salvation.

I. Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and estate of salvation *a*,

a Iob 8. 13, 14. Mic. 3. 11. Deut. 29. 19. Joh. 8. v. 41.

which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace *c*; and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

b Mat. 7. 22,23. *c* 1 John 2. 3. & 3. 14, 18, 19, 21, 24. & 5. 13. *d* Rom. 5. 2,5.

II. This certainty is not a bare conjectural and propable perswasion grounded upon a fallible hope *e*: but an infallible assurance of faith, founded upon the divine truth of the promise of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the spirit of Adoption witnessing with our spirits, that we are the Children of God *h*, which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

e Heb. 6. 11, 19. *f* Heb. 6. 17, 18. *g* 2 Pet. 1. v. 4, 5, 10, 11. 1 Iohn 2. 3. & 3. 14. 2 Cor. 1. 12. *h* Rom. 8. 15, 16. *i* Eph. 3. 13, 14. & 4. 30. 2 Cor. 1. 21, 22.

III.

III. This infallible assurance doth not so belong to the essence of Faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it *k*: Yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of his assurance *n*: so far is it from inclining men to looseness *o*.

k 1 John 5. 13. Isa. 50. 10. Mark 9. 24. Ps. 88. throughout, & 77. 1, to 12. *l* 1 Cor. 2. 12. 1 John 4. 13. Heb. 6. 11, 12. Eph. 3. 17, 18, 19. *m* 2 Pet. 1. 10, *n* Rom. 5. 1, 2, 5. Rom. 14. 17. & 15. 13. Eph. 1. 3, 4. Psal. 4. 6, 7. & 119. 32. *o* 1 Joh. 2. v. 1, 2. Rom. 6. 1, 2. Titus, 2. 11, 12, 14. 2 Cor. 7. 1. Rom. 8. 1, 12. 1 John 3. 2, 3. Psa. 130. 4. 1 Iohn 1. 6, 7.

IV. True believers may have the assurance of their salvation divers wayes shaken, diminished, & intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, & to have no light *p*; yet are they never utterly destitute of that *Seed of God*, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived *q*, and by the which in the mean time they are supported from utter despair *r*.

p Can. 5. 2, 3, 6. Psal. 51. 8, 12, 14. Eph. 4. 30, 31. Psal. 77. 1, to 10. Matt. 26. 69, to 72. Psal. 31. v. 22. & 88. throughout. Isa. 50. 10. *q* 1 Joh. 3. 9. Luk. 22. 32. Iob 13. 15. Psal. 73. 15. & 51. 8, 12. *r* Mich. 7. 7, 8, 9. Ier. 32. 40. Isa. 45. 7, 8, 9, 10. Psal. 22. 1. & 88. throughout.

CHAP.

CHAP. XIX.

Of the Law of God.

I. GOD gave to *Adam* a Law, as a Covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatned death upon the breach of it; & endued him with power and ability to keep it *a*.

a Gen. 1. 26. 27, with Gen. 2. 17. Rom. 2. v. 14, 15. & 10. 5. & 5. 12, 19. Galat. 3. 10, 12. Eccl. 7. 29. Job 28. 28.

II. This Law, after his fall, continued to be a perfect Rule of righteousness, and such as was delivered by God upon *Mount Sinai*, in ten Commandments, & written in two Tables *b*; the four first Commandments containing our duty towards God, and the other six, our duty to Man *c*.

b Iam. 1. 25. & 2. 8, 10, 11. 12. Rom. 13. 8, 9. Deut. 5. 52. & 10. 4. Exod. 34. 1. *c* Matth. 2. v. 37, to 40.

III. Beside this law, commonly called *Moral*, God was pleased to give the

people of Israel, as a Church under age Ceremonial Laws, containing sever typical Ordinances, partly of Wo ship, prefiguring Christ, his graces actions, sufferings and benefits *d*, an partly holding forth divers instructio of moral duties *e*. All which Ceremo nial Laws are now abrogated under th New Testament *f*.

d Heb 9. Chap. Heb. 10. 1. Gal. 4. 1, 2, 3. Col. 17. *e* 1 Cor. 5. 7. 2 Cor. 6. 17. Jude ver. 23. *f* C 2. 14, 16, 17. Dan. 9. 27. Eph. 2. 15, 16.

IV. To them also, as a body po tick, he gave sundry Judicial Laws which expired together with the sta of that people; not obliging any oth now, further than the general equi thereof may require *g*.

g Exod. 21. Chapter. Exod. 22. 1, to 29. Ge 49. 10. with 1 Pet. 2. 13, 14. Mat. 5. 17. with ver. 39.

V. The Moral Law doth forev bind all, as well justified persons, others, to the Obedience thereof *h*: that not only in regard of the matt contained in it, but also in respect

h. Rom. 13. 8, 9, 10. Eph. 6. 2.

the authority of God the Creator, who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation *k*.

j Iam. 2. 10, 11. *k* Mat. 5. 17, 18, 19. Iam. 2. 8. Rom. 3. 31.

VI. Although true Believers be not under the law, as a covenant of works, to be thereby justified or condemned *l*; yet it is of great use to them, as well as to others, in that as a rule of life informing them of the will of God, & their duty, it directs & binds them to walk accordingly *m*, discovering also the sinful pollutions of their nature, hearts and lives *n*: So as, examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin *o*, together with a clear sight of the need they have of Christ, and the perfection of his Obedience *p*.

l Rom. 6. 14. Gal. 2. 16. Gal. 5. 13. Gal. 4, 4, 5. Acts 13. 39. Rom. 8. 1. *m* Rom. 7. 12, 22, 25. Ps. 119. 4, 5, 6. 1 Cor. 7. 19. Gal. 5. 14, 16, 18, 19. 20, 21, 22, 23. *n* Rom. 7. 7. Rom. 3. 20. *o* Iam. 1. 23, 24, 25. Rom. 7. 9, 14, 24. *p* Gal. 3. 24. Rom. 7. 24, 25. Rom. 8. 3, 4.

It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin *q*, and the threatnings of it serve to shew what even their sins deserve; and what Afflictions in this life they may expect for them, although freed from the curse thereof threatned in the Law *r*. The promises of it in like manner shew them Gods approbation of Obedience, and what blessings they may expect upon the performance thereof *s*; although not as due to them by the Law, as a Covenant of Works *t*. So as a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of being under the Law, and not under Grace *u*.

q Iam. 2. 11. Psl. 119. 101, 104, 128. *r* Ezra 9. 13, 14. Psal. 89. 30, to 34. *s* Levit. 26. 1, to 14. with 2 Cor. 6. 16. Eph. 6. 2, 3. Psl. 37. 11. Mat. 5. 5. Psl. 19. 11. *t* Gal. 2. 16. Luk. 17. 10. *u* Rom. 6. 12, 14. 1 Pet. 3. 8, to 12. with Psalm 34. 12, 13, 14, 15, 16. Heb. 12. ver. 28, 29.

VII. Neither are the forementioned Uses of the Law contrary to the grace

grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing and enabling the will of man to do that, freely, and chearfully, which the will of God revealed in the Law, requireth to be done *x*.

w Galat. 3. 21. *x* Ezek. 36. 27. Heb. 8.10. with Jer. 31. v. 33.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the Moral Law *a*; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin *b*; from the evil of Afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*, as also, in their free ac-

a Tit. 2. 14. 1 Thes. 1. 10. Gal. 3.13. *b* Gal. 1. v. 4. Col. 1. 13. Acts 26. 18. Rom. 6. 14. *c* Rom 8. v. 28. Ps. 119. 71. 1 Cor. 15. 54,55,56,57. Rom. 8. ver. 1.

cess

ceſs to God *d*, and their yielding obe
ence unto him, not out of ſlaviſh fea
but a child-like love and willing mind
All which were common alſo to b
lievers under the Law *f*. But und
the New Teſtament, the liberty
Chriſtians is further enlarged, in the
freedom from the yoke of the Cerem
nial Law, to which the Jewiſh Churc
was ſubjected *g*, and in greater bol
neſs of acceſs to the Throne of grace
and in fuller communication of th
free Spirit of God, than Believers un
der the Law did ordinarily partak
of *i*.

d Rom, 5. 1,2. *e* Rom. 8. 14,15. 1 Ioh. 4. 1
f Galat. 3. 9, 14. *g* Gal. 4. 1, 2, 3, 6, 7. & 5.
Acts 15. 10, 11. *h* Heb. 4. 14, 16. & 10. 9,2
21,22. 1 Iohn 7. 38,39. 2 Cor. 3. 13,17,18.

II. God alone is Lord of the Con
ſcience *k*, and hath left it free from th
Doctrines and Commandments
men, which are in any thing contra
to his Word, or beſide it, in matters
Faith, or Worſhip *l*. So that, to believ

k Iam. 4. 12. Rom. 14. 4. *l* Acts 4. 19. & 5
v. 29. 1 Cor 7. 23. Mat. 23 8,9, 10. 2 Cor. 1
v. 24. Mat. 15. 9.

ſuch

such Doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience *m*; and the requiring of an implicite faith, and an absolute & blind obedience, is, to destroy liberty of conscience, and reason also *n*.

m Col. 2. 20, 22, 23. Gal. 1. 10. & 2. 4, 5. & 5. 1. *n* Rom. 10. 17. & 14. 23. Isa. 8. 20. Acts 17. 11. John 4. 22. Hos. 5, 11. Revel. 13. 12 16, 17. Jer. 8. 9.

III. They, who upon pretence of Christian-liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian-liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our life *o*.

o Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. John 8 v. 34. Luke 1. 74, 75.

IV. And because the Powers which God hath ordained, & the liberty which Christ hath purchased, are not intended by God to destroy, but mutally to uphold & preserve one another, They, who upon pretence of Christian liberty shall oppose any lawful Power, or the law-

lawful exercise of it, whether it be civil or ecclesiastical, resist the Ordinance of God *p*. And for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, to the power of Godliness, or such erroneous Opinions or Practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the power of the civil Magistrate *r*.

p Matth 12. 25. 1 Pet. 2. 13, 14, 16. Rom. 13. v. 1, to 8. Heb. 13. 17. *q* Rom. 1. 32. with 1 Corin. 5. 1, 5, 11, 13. 2 Iohn v. 10, 11. 2 Thess. 3. v. 14. & 1 Tim. 6. 3, 4, 5. & Tit. 1. 10, 11, 13. & Tit. 3. 10. with Mat. 18. 15, 16, 17. 1 Tim. 1. 19, 20. Revel. 2. 2, 14, 15. 20. *r* Deut. 13. 6. to 12. Rom. 13. 3, 4. with 2 Iohn ver. 10, & 11. Ezra 7 23, 25, to 28. Rev. 17. 12. 16, 17. Neh. 13. vers. 15. 17, 21, 22, 25, 30. 2 Kings 23. 5, 6. 9. 20, 21. 2 Chron. 34. 33. & cap. 15. 12, 13, 16. Dan. 3. 29. 1 Tim. 2. 2. Isai. 49, 23. Zec. 14. 2, 3.

CHAP.

Chap. XXI.

Of Religious Worship, and the Sabbath Day.

I. THe light of Nature sheweth that there is a God, who hath Lordship and Soveraignity over all, is good, & doth good unto all, & is therefore to be feared, loved, praised, called upon, trusted in, & served with all the heart, & with all the soul, & with all the might *a*. But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed Will, that he may not be Worshipped according to the imagination and devices of men, or the suggestions of Satan, under any visible representation or any other way, not prescribed in the holy Scripture *b*.

a Rom. 1. 20. Acts 17. 24. Ps. 119. 68. Jer. 10. v. 7. Ps. 31. 23. & 18. 3. Rom. 10. 12. Ps. 62. 8. Jos. 24. 14. Mark 12. 33. *b* Deut. 12. 32. Mat. 15. v. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 4. 15, to 20. Exod. 20. 4, 5, 6. Colos. 2. 23.

II.

II. Religious Worship is to be give to God, the Father, Son, and Hol Ghost, and to him alone *c*; not to An gels, Saints, or any other creature *d* and since the Fall not without a Med ator, nor in the mediation of any othe but of Christ alone *e*.

c Mat. 4. 10. with Iohn 5. 23. and 2 Cor. 1 14. *d* Col. 2. 18. Rev. 19. 10. Rom. 1. 25. *e* Ioh 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Col. 3. 17.

III. Prayer, with thanksgiving, bein one special part of Religious worship is by God required of all men *g*; and that it may be accepted, it is to be mad in the name of the Son *h*, by the hel of his Spirit *i*, according to his will *k* with understanding, reverence, humil ty, fervency, faith, love, & perseveranc *l*, and if vocal, in a known tongue *m*.

f Phil. 4. 6. *g* Psal. 65. 2. 1 Iohn 14. 13, 1 1 Pet. 2. 5. *i* Rom. 8. 26. *k* 1 Ioh. 5. 14. *l* Ps. 4 v. 7. Eccles. 5. 1, 2. Heb. 12. 28. Gen. 18. 27. Ia 5. 16. Iam. 1. 6, 7. Mark 11. 24. Mat. 6. 12, 14, 1 Col. 4. 2. Eph. 6. 18. *m* 1 Cor. 14. 14.

IV. Prayer is to be made for thin lawful *n*, & for all sorts of men living

n 1 John. 5. 14.

or that shall live hereafter *o*; but not for the dead *p*, nor for those of whom it may be known, that they have sinned the sin unto death *q*.

o 1 Tim. 2. 1, 2. John 17. 20. 2 Sam. 7. 29. Ruth 4. 12. *p* 2 Sam. 12. 21, 22, 23. with Luk. 16. 25, 26. Rev. 14. 13. *q* 1 John 5. 16

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the Word, in obedience unto *God*, with understanding, faith & reverēce *t*, singing of Psalms with grace in the heart *u*, as also, the due administration, and worthy receiving of the Sacraments instituted by Christ; are all parts of the ordinary Religious Worship of God *w*; Beside Religious Oaths *x*, vows *y*, Solemn Fastings *z*, and Thanksgivings upon

r Acts 15. 21. Revel. 1. 3. *s* 2 Tim. 4. 2. *t* James 1. 22 Acts 10. 33. Mat. 13. 19. Heb. 4. ver. 2. Isai. 66. 2. *u* Col. 3. 16. Ephes 5. 19. Jam. 5. 13. *w* Mat. 28. 19. 1 Cor. 11. 23, to 29. Acts 2. 42. *x* Deut. 6. 13. with Nehem. 10. 29. *y* Isa. 19. 21. with Eccles. 5. 4, 5. *z* Joel 2. 12. Esther 4. 16. Mat. 9. 15. 1 Cor. 7. 5.

special

ſpecial occaſions *a*, which are, in the ſeveral times and ſeaſons to be uſed, in an holy and religious manner *b*.

a Pſalm 107. throughout. Eſther 9.22. *b* Heb. 12. 38.

VI. Neither Prayer, nor any other part of Religious Worſhip, is now under the Goſpel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*; but God is to be Worſhipped every where *d*, in Spirit and Truth *e*; as in prrivate Families *f*, daily and in ſecret, each one by himſelf *g*; ſo, more ſolemnly in the publique Aſſemblies, which are not careleſly or wilfully to be neglected or forſaken when God by his Word or Providence calleth thereunto *i*.

c Ioh. 4. 21. *d* Mal. 1. 11. 1 Tim 2.8. *e* Ioh. 4. ver. 23, 24. *f* Act. 10. 25. Deut. 6. 6, 7. Iob 1. 5. 2 Sam. 6. 18, 20. 1 Pet. 3. 7. Acts 10.2. *g* Matth. 6. 11, *h* Matth. 6. 6. Epheſ. 6. 18. *i* Iſa. 56. 6, 7. Heb. 10. 25. Prov. 1. 20, 21, 24 & 8. 34. Acts 13. 42. Luke 4. 16. Acts 2. 42.

VII. As it is of the Law of Nature that

hat, in general, a due proportion of time e set apart for the worship of God, so, n his Word, by a positive, Moral & perpetual Commandment, binding all men, n all Ages, he hath particularly appointed one day in seven, for a Sabbath, to e kept holy unto him *k*; which from he beginning of the World to the Resurrection of Christ, was the last day of he week; & from the Resurrection of Christ, was changed into the first day of he week *l*, which in Scripture is called he *Lords Day m*, & is to be countinued o the end of the World, as the *Christian Sabbath n*.

k Exo. 20. 8, 10, 11. Isa. 56. 2, 4, 6, 7. *l* Gen. 2. v. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7. *m* Rev. 1. 10. *n* Exod. 20. 8, 10. with Matth. 5. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, & ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, & thoughts, about their worldly employments and recreation *o*, but

o Exod. 20. 8. & 16. 23, 25, 26, 29, 30. & 31. v. 15, 16, 17. Esai. 58 13. Neh. 13. 15, 16, 17, 18. 19, 21, 22.

also are taken up the whole time, in t
publique and private exercises of
Worship, and in the duties of neces
and mercy *p*.

p Isa. 58. 13. Mat. 12. 1, to 13.

Chap. XXII.

Of Lawful Oaths and Vows.

I. A Lawful Oath is a part of Religio
Worship *a*, wherein, upon just o
casion, the person swearing solemn
calleth God to witness what he asse
eth, or promiseth, and to judge hi
according to the truth or falsehood
what he sweareth *b*.

a Deut. 10. 20. *b* Exod. 20. 7. Levit. 19. 2
2 Cor. 1. 23. 2 Chron. 6. 22, 23.

II. The Name of God only, is th
by which men ought to swear; an
therein it is to be used with all ho
fear and reverence *c*. Therefore
swear vainly or rashly, by that glo
ous and dreadful Name, or to swear
all by any other thing, is sinful an

c Deut. 6. 13.

to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God under the New Testament, as well as under the Old *e*; so, a lawful Oath, being imposed by lawful Authority, in such matters ought to be taken *f*.

d Exod. 20. 7. Jer. 5. 7. Mat. 5. 34, 37. Jam. 5. v. 12. *e* Heb. 6. 16. 2 Cor. 1. 23. Isai 65. 16. *f* 1 Kings 8. 31. Neh. 13. 25. Ezra 10. 5.

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully perswaded is the truth *g*. Neither may any man bind himself by Oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a sin to refuse an Oath touching any thing that is good and just, being imposed by lawful Authority *i*.

g Exod. 20. 7. Jer. 4. 2. *h* Gen. 24. 2. 3, 4, 5, 6, 8, 9. *i* Numb. 5, 19, 21. Neh. 5. 12. Exod. 22, v. 7, to 11.

IV. An Oath is to be taken in the plain and Common sense of the words, without equivocation, or mental reservation *k*. It cannot oblige to sin: But, in any thing not sinful, being taken, it binds to performance, although to a mans own hurt *l*; nor is it to be violated, although made to Hereticks, or Infidels *m*.

k Ier. 4. 2. Psal. 24. 4. *l* 1 Sam. 25. 32, 33, 34. Psal. 15. 4. *m* Ezek. 17. 16, 18, 19. Josh. 9. 18, 19. with 2 Sam. 21. 1.

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness *n*.

n Isa. 19. 21. Eccl. 5. 4, 5, 6. Psal. 61. 8. & 66. 13, 14.

VI. It is not to be made to any creature, but to God alone *o*: And, that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want, whereby we more

o Psal. 76. 11. Jer. 44. 25, 26.

strictly

strictly bind our selves to necessary duties, or to other things, so far, and so long, as they may fitly conduce thereunto *p*.

p Deut. 23. 21, 22, 23. Ps. 50. 14. Gen. 28. 20, 11, 22. 1 Sam. 1. 11. Ps. 66. 13, 14. & 132. 2, 3, 4, 5.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God *q*. In which respect, Popish Monastical Vows of perpetual single life, professed Poverty, and Regular Obedience, are so far from being degrees of higher Perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself *r*.

q Acts 23. 12, 14. Mark 6. 26. Numb. 30. 5, 8, 12. 13. *r* Mat. 19. 11, 12. 1 Cor. 7. 2, 9. Eph. 4. v. 28. 1 Pet. 4. 2. 1 Cor. 7. 23.

Chap. XXIII.

Of the Civil Magistrate.

I. God, the supreme Lord and King of all the world, hath ordained Civil Magistrates to be under him, over the people, for his own glory, and the publick good, and to this end hath armed them with the power of the sword, for the defence and encouragment of them that are good, and for the punishment of evil doers *a*.

a Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14.

II. It is lawful for Christians to accept and execute the office of a Magistrate, when called thereunto *b*; in the managing whereof, as they ought especially to maintain Piety, Justice and Peace, according to the wholsom Laws of each Common-wealth *c*; so, for that end they may lawfully now, under the New Testament, wage war, upon just and necessary occasion *d*.

b Prov. 8. 15, 16. Rom. 13. 1, 2, 4. *c* Psal. 2. 10, 11, 12. 1 Tim. 2. 2. Ps. 82. 3, 4. 2 Sam. 23. 3. 1 Pet. 2. 13. *d* Luke 3. 14. Rom. 13. 4. Mat. 8. 9, 10. Acts 10. 1, 2. Rev. 17. 14, 16.

III.

III. The Civil Magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the Keyes of the Kingdom of Heaven *e*; yet he hath authority, and it is his duty to take order, that Unity and Peace be preserved in the Church, that the truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all corruptions and abuses in worship and discipline prevented, or reformed; and all the Ordinances of God duly setled, administred, and observed *f*. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide, that whatsoever is transacted in them, be according to the mind of God *g*.

e 2 Chron. 26. 18. with Mat. 18. 17. & 16. 19. & 1 Cor. 12. 28, 29. Eph. 4. 11, 12. 1 Cor. 4. v. 1, 2. Rom. 10. 15. Heb. 5. 4. *f* Isai 49. 23. Psal. 122. 9. Ezra 7. 23, 25, 26, 27, 28. Lev. 24. 16. Deut. 13. 5, 6, 12. 2 King. 18. 4. 1 Chr. 13. 1, to 9. 2 King. 23. 1, to 26. 2 Chr. 33. 34. & 15. 12, 13. *g* 2 Chron. 19. 8, 9, 10, 11. and 29. 30. Chapters. Mat. 2. 4, 5.

IV. It is the duty of people to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute and other dues *k*, to obey their lawful commands and to be subject to their Authority, for Conscience sake *l*. Infidelity or difference in Religion, doth not make voyd the Magistrates just and legal Authority, nor free the people from their due Obedience to him *m*: from which Ecclesiastical persons are not exempted *n*, muchless hath the Pope any power or Jurisdiction over them in their Dominions, or over any of their people; and least of all, to deprive them of their Dominions, or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever *o*.

h 1 Tim. 2. 1, 2. *i* Pet. 2. 17. *k* Rom. 13. 6, 7. *l* Rom. 13. 5. Tit. 3. 1. *m* 1 Pet. 2. 13, 14, 16. *n* Rom. 13. 1. 1 Kings 2. 35. Acts 15. 9, 10, 11. 2 Pet. 2. 1, 10, 11. Jude v. 8, to 11. *o* 2 Thess. 2. 4. Rev. 13. 15, 16, 17.

CHAP.

Chap. XXIV.

Of Marriage, and Divorce.

I. Marriage is between one Man and one Woman: neither is it lawful for any man to have more than one Wife, nor for any woman to have more than one Husband at the same time *a*.

a Gen. 2. 24. Mat. 19. 5, 6. Prov. 2. 17.

II. Marriage was ordained for the mutual help of Husband & wife *b*, for the increase of Mankind with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

b Gen. 2. 18. *c* Mal. 2. 15. *d* 1 Cor. 7. 2, 9.

III. It is lawful for all sorts of people to marry, who are able with judgement to give their consent *e*. Yet is it the duty of Christians to marry only in the Lord *f*; & therefore such as profess

e Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 38. Gen. 24. 57, 58. *f* 1 Cor. 7. 39.

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h 1 Tim. 2. 1, 2. *i* Pet. 2. 17. *k* Rom. 13. 6, 7. *l* Rom. 13. 5. Tit. 3. 1. *m* 1 Pet. 2. 13, 14, 16. *n* Rom. 13. 1. 1 Kings 2. 35. Acts 15. 9, 10, 11. 2 Pet. 2. 1, 10, 11. Jude v. 8, to 11. *o* 2 Thess. 2. 4. Rev. 13. 15, 16, 17.

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III. It is lawful for all sorts of people to marry, who are able with judgement to give their consent *e*. Yet is it the duty of Christians to marry only in the Lord *f*; & therefore such as profess

e Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 38. Gen. 24. 57, 58. *f* 1 Cor. 7. 39.

the true Reformed Religion, should not marry with Infidels, *Papists* or other Idolaters. Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

g Gen. 34. 14. Exodus 34. 16. Deut. 7. 3, 4. 1 Kings 11. 4. Neh. 13. 25, 26, 27. Mal. 2. 11, 12. 2 Cor. 6. 14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word *h*. Nor can such incestuous marriages ever be made Lawful by any law of man, or consent of parties, so as those persons may live together as man and wife. *i*. The man may not marry any of his wife's kindred, nearer in blood, than he may of his own; nor the woman of her husbands kindred, nearer in blood than of her own *k*.

h Lev. 18. Chapter. 1 Cor. 5. 1. Amos 2. 7. *i* Mark 6. 18. Lev. 18. 24, 25, 26, 27, 28. *k* Lev. 20. 19, 20, 21.

V. Adultry, or Fornication committed after a contract, being detected be-

before marriage, giveth just occasion to the innocent party to dissolve that contract *l*. In the case of adultry after marriage, it is lawful for the innocent party to sue out a divorce *m*, and after the Divorce to marry another, as if the offending party were dead *n*.

l Mat. 1. 18, 19, 20. *m* Mat. 5. 31, 32. *n* Mat. 19. 9. Rom. 7. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joyned together in marriage, yet nothing but Adultery, or such wilful desertion as can no way be remedied by the Church or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*; wherein a publick and orderly course of proceeding is to be observed: And the persons concerned in it, not left to their own wills & discretion in their own case *p*.

o Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6. *p* Deut. 24. 1, to 4.

Chap. XXV.

Of the Church.

I. The Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fulness of Him that filleth all in all *a*.

a Ephes. 1. 10, 22, 23. & Ephes. 5. 23, 27, 32. Col. 1. 18.

II. The visible Church, which is Catholick or Universal, under the Gospel (not confined to one Nation, as before under the Law) consists of all those, throughout the World, that profess the true Religion *b*; together with their children *c*, & is the Kingdom of the Lord Jesus Christ *d*, the House and Family of God *e*, out of which there is no ordinary possibility of salvation *f*.

b 1 Cor. 1. 2. & 12. 12, 13. Ps. 2. 8. Rev. 7. 9. Rom. 15. 9, to 12. *c* 1 Cor. 7. 14. Acts 2. 39. Ezek. 16. 20, 21. Rom. 11. 16. Gen. 3. 15. & 17. 7. *d* Mat. 13. 47. Is. 10. 7. *e* Eph. 2. 19. Ephes. 3. 15. *f* Acts 2. 47.

III.

III. Unto this Catholick visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints in this life to the end of of the World: And doth by his own presence and Spirit, according to his promise, make them effectual thereunto *g*.

g 1 Cor. 12. 28. Ephes. 4. 11, 12. 13. Mat. 28. ver. 19, 20. Isai. 59. 21.

IV. This Catholick Church hath been sometimes more, sometimes less visible *h*. And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administred, and publick Worship performed more or less purely in them *i*.

h Rom. 11. 3, 4. Rev. 12. 6, 14. *i* Rev. 2, 3. chapters. 1 Cor. 5. 6, 7.

V. The purest Churches under heaven are subject both to mixture, & error *k*; and some have so degenerated, as to be-

k 1 Cor. 13. 12. Rev. 2, 3 chapters. Matt. 13. 24, to 30, 47.

come

come no Churches of Christ, but Synagogues of Satan *l*. Nevertheless there shall be alwayes a Church on earth to worship God according to his will *m*.

l Rev. 18. 2. Rom. 11. 18, to 22. *m* Matt. 16. ver. 18. Psal. 72. v. 17. & 102. v. 28. Matth. 28. ver. 19, 20.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*, nor can the Pope of *Rome*, in any sense be head thereof, but is that Antichrist, that Man of sin, and Son of perdition, that exalteth himself in the Church, against Christ, and all that is called God *o*.

n Col. 1. 18. Eph. 1. 12. *o* Matth. 23. 8, 9, 10. 2 Thess. 2. 3, 4, 8, 9. Rev. 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

I. ALL Saints, that are united to Jesus Christ their Head, by his Spirit, & by Faith, have fellowship with him in his graces, sufferings, death, resurrection,

n, and glory *a*: And, being united to ne another in love, they have commu- ion in each others gifts and graces *b*, nd are obliged to the performance of uch duties publick, and private, as do onduce to their mutual good, both in he inward and outward man *c*.

a 1 John 1. 3. Ephes. 3. 16, to 19. John 1. 16. Eph. 2. 5, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. *b* Eph. 4. 15, 16. 1 Cor. 12. 7. & 3. 21, 22, 23. Col. 2. 19. *c* 1 Thess. 5. 11, 14. Rom. 1. 11. 12, 14. 1 John 3. 16, 17, 18. Gal. 6. 10.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification *d*, as also, in relieving each other in outward things, according to their several abilities and necessities. Which Communion, as God offereth opportunity, is to be extended to all those, who in every place call upon the name of the Lord Jesus *e*.

d Heb. 10, 24, 25. Acts 2. 42, 46. Isai. 2. 3. 1 Cor. 11. 20. *e* Acts 2. 44, 45. 1 John. 3. 17. 2 Cor. 8. 9. Chapters. Acts 11. 29, 30.

III.

III. This Communion which the Saints have with Christ, doth not make them in any wise partakers of the substance of his God-head, or to be equal with Christ in any respect, either of which to affirm, is impious & blasphemous *f*. Nor doth their communion one with another as Saints, take away, or infringe the title or propriety which each man hath in goods and possessions *g*.

f Col. 1. 18, 19. 1 Cor. 8. 6. Isai. 42. 8. 1 Tim. 6. v. 15, 16. Psal. 45. 7. with Heb. 1. 8, 9. *g* Exod. 20. v. 15. Eph. 4. 28. Acts 5. 4.

Chap. XXVII.

Of the Sacraments.

I. Sacraments are holy signs and seals of the Covenant of Grace *a*, immediately instituted by God *b*, to represent Christ and his benefits; and to confirm our interest in him *c*; as also to put a visible difference between those that belong unto the Church, and the rest

a Rom. 4. 11. Gen. 17. 7, 10. *b* Matt. 28. 19. 1 Cor. 11. 23. *c* 1 Cor. 10. 16. & 11. 25, 26. Gal. 3. 17.

of

of the World *d* : And solemnly to engage them to the service of God in Christ, according to his Word *e*.

d Rom. 15. 8. Exod. 12. 48. Genes. 34. 14. Rom. 6. 3, 4. 1 Cor. 10. 16, 21.

II. There is in every Sacrament a spiritual relation, or Sacramental union between the Sign & the Thing signified, whence it comes to pass, that the names and effects of the one, are attributed to the other *f*.

f Gen. 17. 10. Matth. 26. 27, 28. Tit. 3. 5.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them : neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but upon the work of the Spirit *h*, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*.

g Rom. 2. 28, 29. 1 Pet. 3. 21. *h* Matth. 3. 11. 1 Cor. 12. 13. *i* Matt. 26. 27, 28. & 28. 19, 23.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel

Gospel; that is to say, Baptism and the Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the word lawfully ordained *k*.

k Mat. 28. 19. 1 Cor. 11. 20, 23. & 4. 1. Heb. 5. 4.

V. The Sacraments of the Old Testament, in regard of the Spiritual things thereby signified, and exhibited, were for substance the same with those of the new *l*. *l* 1 Cor. 10. 1, 2, 3, 4.

Chap. XXVIII.

Of Baptism.

I. Baptism is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized into the Visible Church *b*; but also to be unto him a sign and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of

a Mat. 28. 19. *b* 1 Cor. 12. 13. *c* Rom. 4. 11. with. Col. 2. 11, 12. *d* Gal. 3. 27. Rom. 6. 5. *e* Tit. 3. 5.

sins,

ſins *f*, and of his giving up unto God through Jeſus Chriſt, to walk in newneſs of life *g*: Which Sacrament is, by Chriſts own appointment to be continued in his Church until the end of the world *h*.

f Mark. 1. 4. *g* Rom. 6. 3, 4. *h* Mat. 28. 19, 20.

II. The outward element to be uſed in this Sacrament is Water, wherewith the party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Ghoſt, by a Miniſter of the Goſpel, lawfully called thereunto *i*.

i Mat. 3. 11. John 1. 33. Mat. 28. 19, 20.

III. Dipping of the Perſon into the Water, is not neceſſary; but Baptiſm is rightly adminiſtred, by pouring, or ſprinkling Water upon the Perſon *k*.

k Heb. 9. 10, 19, to 22. Acts 2. 41. & 16. 33. Mark. 7. 4.

IV. Not only thoſe that do actually profeſs faith in, and Obedience unto Chriſt *l*, but alſo the infants of one, or

l Mark. 16. 15, 16. Acts 8. 37, 38.

both

both believing Parents, are to be baptized *m*.

m Gen. 17. 7, 9. with Gal. 3. 9, 14. & Col. 2. 11, 12. & Act. 2. 38, 39. & Rom. 4. 11, 12. 1 Cor. 7. v. 14. Mat. 28. 19. Mark 10. 13, to 16. Luke 18. v. 15.

V. Although it be a great sin, to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not so inseperably annexed unto it, as that no Person can be regenerated or saved without it *o*, or, that all that are Baptized, are undoubtedly regenerated *p*.

n Luk. 7. 30. with Exod. 4. 24, 25, 26. *o* Rom. 4. 11. Acts 10. 2, 4, 22, 31, 45, 47. *p* Acts 8. 13, 23.

VI. The efficacy of Baptism is not tyed to that moment of time, wherein it is administred *q*, yet notwithstanding by the right use of this Ordinance, the Grace promised is not only offered, but really exhibited, and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the Counsel of Gods own Will, in his appointed time *r*.

q John 3. 5, 8. *r* Gal. 3. 27. Tit. 3. 5. Eph. 5. v. 25, 26. Acts 2. 38, 41.

VII.

VII. The Sacrament of Baptism is but once to be administred unto any Person *s. s. Tit.* 3 5.

Chap. XXIX.

Of the Lord's Supper.

I. OUR Lord Jesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body & Blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for the perpetual remembrance of the Sacrifice of himself, in his Death: The sealing all benefits thereof unto true Believers, their Spiritual nourishment, and growth in him, their further ingagement in, and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body *a*.

a 1 Cor. 11. 23, to 26. & 10. 16, 17, 21. 1 Cor. 12. v. 13.

II. In this Sacrament Christ is not offered up to his father, nor any real

Sacrifice made at all for remission of sins of the quick or dead *b*, but only a commemoration of that one offering up of himself, by himself, upon the Cross, once for all, and a spiritual Oblation of all possible praise unto God for the same *c*: So that the Popish Sacrifice of the Mass (as they call it) is most abominably injurious to Christs one only Sacrifice, the alone Propitiation for all the sins of the elect *d*.

b Heb. 9. 22, 25, 26, 28. *c* 1 Cor. 11. 24, 25, 26. Mat. 26. 26, 27. *d* Heb. 7. 23, 24, 27. & 10. 11, 12, 14, 18.

III. The Lord Jesus hath in this Ordinance appointed his Ministers to declare his word of institution to the people, to pray, and bless the Elements of Bread and Wine, & thereby to set them apart from a Common, to an Holy Use, and to Take, and Break the Bread, to Take the Cup, & (they communicating also themselves) to give both to the Communicants *e*, but to none who are not then present in the congregation *f*.

e Mat. 26. 26, 27, 28. & Mark 14. 22, 23, 24. & Luke 22. 19, 20. with 1 Cor. 11. 23, to 26. *f* Act. 20. v. 7. 1 Cor. 11. 20.

IV.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone *g*, as likewise the denial of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended Religious use, are all contrary to the nature of this Sacrament, and to the institution of Christ *i*.

g 1 Cor. 10. 6. *h* Mark 14. 23. 1 Cor. 11. 25, to 29. *i* Mat. 15. 9.

V. The outward Elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*, albeit in substance & nature they still remain truly and only Bread and Wine, as they were before *l*.

k Mat. 26. 26, 27, 28. *l* 1 Cor. 11. 26, 27, 28. Mat. 26. 29.

VI. That Doctrine which maintains a change of the substance of Bread and Wine into the substance of Christs bo-

dy & blood (commonly called Transub-ſtantiation) by conſecration of a Prieſt, or by any other way, is repugnant, not to Scripture alone, but even to common ſenſe and reaſon; overthroweth the nature of the Sacrament, and hath been, & is the cauſe of manifold Superſtitions; yea, of groſs Idolatries *m*.

m Acts 3. 21. with 1 Cor. 11. 24, 25, 26. Luke 24. 6, 39.

VII. Worthy receivers outwardly partaking of the viſible elements, in this Sacrament *n*, do then alſo, inwardly by faith, really and in deed, yet not carnally and corporally, but ſpiritually receive and feed upon Chriſt crucified, and all benefits of his death; The Body and blood of Chriſt being then, not corporally, or carnally, in, with, or under the Bread and Wine, yet, as really, but ſpiritually, preſent to the faith of Believers in that Ordinance, as the elements themſelves are to their outward ſenſes *o*.

n 1 Cor. 11. 28. *o* 1 Cor. 10. 16.

VIII. Although ignorant & wicked men receive the outward Elements in

in this Sacrament, yet, they receive not the Thing signified thereby; but by their unworthy coming theteunto, are guilty of the body and Blood of the Lord, to their own damnation. Wherefore all ignorant, and ungodly persons, as they are unfit to enjoy Communion with him, so are they unworthy of the Lords Table; and cannot, without great sin against Christ, while they remain such, partake of these holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Corinth. 11.27,28,29. 2 Cor. 6.14,15,17. *q* 1 Cor. 5.6,7,13. 2 Thess. 3.6,14,15.

Chap. XXX.
Of Church Censures.

I. THE Lord Jesus, as King & Head of his Church, hath therein appointed a Government in the hand of Church Officers, distinct from the Civil Magistrate *a*.

a Isai. 9. 6, 7. 1 Tim. 5. 17. 1 Thess. 5. 12. Acts 20. 17, 18. Heb. 13. 7, 17, 24. 1 Cor. 12. 28. Mat. 28. 18, 19, 20.

II. To these Officers, the Keyes of the Kingdom of Heaven are committed, by vertue whereof, they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent, both by the Word, & Censures; and to open it unto penitent sinners, by the Ministry of the Gospel, and by absolution from Censures, as occasion shall require *b*.

b Matt. 16. 19. & 18. 17, 18. Joh. 20. 21, to 23. 2 Cor. 2. 6, 7, 8.

III. Church Censures are necessary, for the reclaiming & gaining of offending Brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy Profession of the Gospel, & for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, & the Seals thereof, to be prophaned by notorious & obstinate offenders *c*.

c, 1 Cor, 5. ch. 1 Tim. 5. 20. Mat. 7. 6. 1 Tim. 1. 20. 2 Cor. 11. 27, to the end. with Jude ver. 23.

IV. For the better attaining of these ends,

ends, the Officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lords Supper for a season; and by Excommunication from the Church, according to the nature of the crime, and demerit of the person *d*.

d 1 Thess. 5. 12. 2 Thess. 3. 6, 14, 15. 1 Cor. 5. v. 4, 5, 13. Matth. 18. 17. Tit. 3. 10.

Chap XXXI.

Of Synods and Councils.

I. For the better Government, & further edification of the Church, there ought to be such assemblies as are commonly called *Synods* or *Councils a*.

a Acts 15. ver. 2, 4, 6.

II. As Magistrates may lawfully call a Synod of Ministers, & other fit persons to consult & advise with, about matters of Religion *b*: So, if Magistrates be open enemies to the Church, the Ministers of Christ, of themselves, by vertue of their office, or, they, with other fit persons, upon delegation from their

b Isai. 49. 23. 1 Tim. 2. 1, 2. 2 Chro. 19. 8, to 11. & 29. 30. Chapters. Matt. 2. 4, 5. Prov. 11. 14.

Churches, may meet together in such Assemblies *c*. *c Acts* 15.2,4,22,23,25.

III. It belongeth to Synods & Councils, ministerially to determine controversies of Faith, & cases of conscience, to set down Rules and Directions for better ordering of the publick Worship of God; and Government of his Church; to receive complaints in cases of Mal-administration, and authoritatively to determin the same; which Decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word *d*.

d Acts 15. v. 15, 19, 24, 27, to 31. Acts 16. 4. Matth. 18. 17. to 20.

IV. All Synods or Councils since the Apostles times, whether general or particular, may err, and many have erred. Therefore they are not to be made the Rule of Faith or practice; but to be used as an help in both *e*.

e Eph. 2.20, Acts 17.11, 1 Cor. 2,5. 2 Cor. 1.24.

V.

V. Synods and Councils are to handle or conclude nothing but that which is Ecclesiastical: and are not to intermedle with Civil affairs which concern the Common-wealth, unless by way of humble petition in cases extraordinary, or by way of advice, for satisfaction of conscience, if they be thereunto required by the Civil Magistrate *f*.

f Luke 12.13, 14. John 18. 36.

CHAP. XXXII.

Of the state of men after death; and of the resurrection of the dead.

I. THE bodies of men after death return to dust, and see corruption *a*, but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God, who gave them *b*; the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light & glory, waiting for the full redemption of their bodies *c*. And the souls of the

a Gen. 3. 19. Act. 13. 36. *b* Luk. 23. 43. Ec. 12. 7. *c* Heb. 12. 23. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. with Acts 3. 21. Eph. 4. 10.

wicked are cast into Hell, where they remain in torments and utter darkness reserved to the Judgment of the great day *d*. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

d Luke 16. 23, 24. Acts 1. 25. Jude ver. 6, 7. 1 Pet. 3. 19.

II. At the last day, such as are found alive, shall not die, but be changed *e*, and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever *f*.

e 1 Thess. 4. 17. 1 Cor. 15, 51. 52. *f* Job 19. 26, 27. 1 Cor. 15. 42, 43, 44.

III. The bodies of the Unjust, shall by the power of Christ, be raised to dishonour: The bodies of the Just, by his Spirit, unto honour; and be made conformable to his own glorious body *g*.

g Act. 24. 15. Joh. 5. 28, 29. 1 Cor. 15. 42. Phil. 3. 21.

Chap. XXXIII.

Of the Last Judgment.

I. GOD hath appointed a day, wherein he

in he will judge the World in righteousneſs, by Jeſus Chriſt *a*, to whom all power and judgment is given of the Father *b*. In which day, not only the Apoſtate Angels ſhall be judged *c*, but likewiſe all perſons that have lived upon earth, ſhall appear before the tribunal of Chriſt, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil *d*.

a Act. 17.21. *b* Joh. 5.22,27. *c* 1 Cor. 6.3. Jude v. 6. 2 Pet. 2.4. *d* 2 Cor. 5. 10. Eccleſ. 12.14. Rom. 2. 16. & 4.10,12. Mat. 12.36,37.

II. The end of Gods appointing this day, is for the manifeſtation of the glory of his mercy, in the eternal ſalvation of the Elect; and of his juſtice in the damnation of the Reprobate, who are wicked and diſobedient. For then ſhall the Righteous go into everlaſting Life, and receive that fulneſs of joy & refreſhing, which ſhall come from the preſence of the Lord; but the wicked, who know not God, and obey not the Goſpel of Jeſus Chriſt, ſhall be caſt into

into eternal torments, & be punished with everlasting destruction from the presence of the Lord, & from the glory of his power *e*.

e Matt. 25. 31. to the end. Rom. 9. 22, 23. & 2. 5, 6. Matt. 25. 22. Acts 3. 19. 2 Thess. 1. 7, to 10.

III. As Christ would have us to be certainly perswaded, That there shall be a day of Judgment, both to deter all men from sin, & for the greater consolation of the godly in their adversity *f*; so will he have that day unknown to men, that they may shake off all carnal security, and be alwayes watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, *Come Lord Iesus, come quickly*, AMEN *g*.

f 2 Pet. 3. 11, 14. 2 Cor. 5. 10, 11. 2 Thess. 1. 5, 6, 7. Luk. 11. 27, 28. Rom. 8. 23, to 25. *g* Mat. 24. 36, 42, to 44. Mark. 13. 35, to 37. Luke 12. 35, 36. Rev. 22. 20.

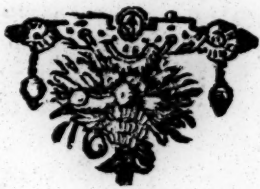
FINIS.

THE LARGER CATECHISM,

First agreed upon by the Assembly of Divines at

WESTMINSTER:

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.



Printed in the Year 1688.

ACT
OF THE
GENERAL ASSEMBLY,
Approving of the Larger Catechism.

THE *General Assembly*, *having exactly examined, and seriously considered the Larger Catechism, agreed upon by the Assembly of Divines sitting at* Westminster, *with assistance of Commissioners from this Kerk, Copies thereof being printed, and sent to Presbyteries for the more exact Tryal thereof, and publick intimation being frequently made in this Assembly, that every one that had any Doubts or Objections upon it, might put them in; Do find upon due Examination thereof, That the said Catechism is agreeable to the Word*

Word of God, and in nothing contrary t
the received Doctrine, Worship, Discipli
and Government of this Kirk, a neceſſar
part of the intended Uniformity in Religion
and a rich treaſure for increaſing of know
ledge among the people of God: And there
fore the Aſſembly, as they bleſs the Lord
that ſo excellent a Catechiſm is prepared, ſ
they approve the ſame as a part of uniformity
agreeing for their part, that it be a commo
Catechiſm for the three Kingdoms, and
Directory for Catechiſing ſuch as have mod
ſome proficiency in the knowledge of th
grounds of Religion.

A. KER.

THE

THE LARGER CATECHISM,

First agreed upon by the Assembly of Divines at WESTMINSTER.

And now approved by the General Assembly of the Kirk, of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

QUESTION.

What is the chief and highest end of man?

ANSWER.

Mans chief & highest end, is to glorifie God *a*, and fully to enjoy him forever *b*.

a Rom. 11. 36. 1 Cor. 10. 31. *b* Psal. 73. 24. to the end. Ioh. 17. 21, 22, 23.

Q. *How doth it appear, that there is a God?*

A. The very light of Nature in Man, and the works of God, declare plainly that there is a God *c*, but his Word and Spirit only, do sufficiently, and effectually reveal him unto men for their salvation *d*.

c Rom. 1. 19, 20. Pſ. 19. 1, 2, 3. Acts 17. 28. *d* 1 Cor. 2. 9, 10. 2 Tim. 3. 15, 16, 17. Iſa. 59. 21.

Q. *What is the Word of God?*

A. The holy Scriptures of the old & new Teſtament are the Word of God *e*, the only rule of faith and obedience *f*.

e 2 Tim. 3. 16. 2 Pet. 1. 19, 20, 21. *f* Eph. 2. 20. Rev. 22. 18, 19.

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifeſt themſelves to be the Word of God, by their majeſty *g*, and purity *h*, by the conſent of all the parts *i*, and the ſcope of the whole, which is to give all glory to

g Hoſ 8. 12. 1 Cor. 2. 6, 7, 13. Pſal. 119. 18, 129. *h* Pſal. 12. 6. & 119. 140. *i* Acts 10. 43. & 26. 22.

God *k*;

God *k*, by their light and power to convince and convert sinners, to comfort and build up believers unto salvation *l*: But the Spirit of God bearing witness by and with the Scriptures, in the heart of man, is alone able fully to perswade it that they are the very word of God *m*.

k Rom. 3. 19. *l* Acts 18. 28. Heb. 4. 12. Jam. 1. 18 Psalm 19. 7, 8, 9. Rom. 15. 4. Acts 20. 32. *m* John 16. 13, 14. 1 Joh. 2. 20, 27. John 20. 31.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *n*.

n 2 Tim. 1. 13.

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is *o*, the persons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*.

o Heb. 11. 6. *p* 1 John 5. 7. *q* Acts 15. 14, 15, 18. *r* Acts 4. 27, 28.

Q. *What is God?*

A. God is a ſpirit *ſ*, in, and of Himſelf, infinite in Being *t*, Glory *u*, Bleſſedneſs *w*, and Perfection *x*, All-ſufficient *y*, Eternal *z*, Unchangeable *a*, Incomprehenſible *b*, every where preſent *c*, Almighty *d*, knowing all things *e*, moſt wiſe *f*, moſt holy *g*, moſt juſt *h*, moſt merciful and gracious, long-ſuffering, and abundant in goodneſs and truth *i*.

ſ Joh 4. 24. *t* Exod. 3. 14. Job 11. 7, 8, 9. *u* Acts 7. 2. *w* 1 Tim. 6. 15. *x* Matth. 5. 48. *y* Gen. 17. 1. *z* Pſal. 90. 2 *a* Mal. 3. 6. Jam. 1. v. 17. *b* 1 Kings 8. 27. *c* Pſ. 139. 1, to 13. *d* Rev. 4. 8. *e* Heb. 4. 13. Pſalm 147. 5. *f* Rom. 16. 27. *g* Iſa. 6. 3. Rev. 15. 4. *h* Deut. 32. 4. *i* Exod. 34. 6.

Q. *Are there more Gods than one?*

A. There is but one only, the living and the true God *k*.

k Deut. 6. 4. 1 Cor. 8. 4, 6. Jer. 10. 10.

Q. *How many Perſons are there in the Godhead?*

A. There be three Perſons in the Godhead, the Father, the Son, and the holy Ghoſt, and theſe three are one, true, eternal *God*, the ſame in ſubſtance, equal in

in power and glory; although distinguished by their personal properties *l*.

l 1 John 5. 7. Mat. 3. 16, 17. & 28. 19. 2 Cor. 13. 14. John. 10. 3.

Q. *What are the personal properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son from all eternity *o*.

m Heb. 1. 5, 6, 8. *n* John 1. 14, 18. *o* John 15. 26. Gal. 4. 6.

Q. *How doth it appear that the Son and the holy Ghost are God equal with the Father?*

A. The Scriptures manifest, that the Son and the holy Ghost are God equal with the Father, ascribing unto them such names *p*, attributes *q*, works *r*, and worship, as are proper to God only *s*.

p Isa. 6. 3, 5, 8. with Iohn 12. 41. and Acts 28. ver. 25. 1 John 5. 20. Acts 5. 3, 4. *q* John 1. 1. Isa. 9. 6. John 2. 24, 25. 1 Cor. 2. 10, 11. *r* Col. 1. 16. Gen. 1. 2. *s* Mat. 28. 19. 2 Cor. 13. 14.

Q. *What are the Decrees of God?*

A. God's Decrees are the wise, free, &

holy acts of the councel of his Will *t*, whereby from all eternity he hath for his own glory unchangeably fore-ordained whatsoever comes to pass in time *u*; especially concerning Angels and Men.

t Eph. 1. 11. Rom. 11. 33. & 9. 14, 15, 18. *u* Eph. 1. 4, 11. Rom. 9. 22, 23. Psal. 33. 11.

Q. *What hath God especially decreed concerning Angels and Men?*

A. God by an eternal & immutable decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *w*; and in Christ hath chosen some men to eternal life, and the means thereof *x*: and also according to his soveraign power, and the unsearchable councel of his own will (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by & fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice *y*.

w 1 Tim. 5. 21. *x* Eph. 1. 4, 5, 6. 2 Thess. 2. ver. 13, 14. *y* Rom. 9. 17, 18, 21, 22. Matth. 11. v. 25, 26. 2 Tim. 2. 20. Jude v. 4. 1 Pet. 2. 8.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of Creation and Providence, according to his infallible fore-knowledge, & the free & immutable councel of his own will *z*. *z Eph.* 1. 11.

Q. *What is the work of Creation?*

A. The work of Creation is that, wherein God did in the beginning, by the word of his Power, make of nothing the World and all things therein, for himself, within the space of six days, and all very good *a*.

a Gen. 1. chap. Heb. 11. 3. Prov. 16. 4.

Q. *How did God create the Angels?*

A. God created all the Angels *b*, Spirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandments, and to praise his Name *h*, yet subject to change *i*.

b Col. 1. 16. *c* Psal. 104. 4. *d* Matth. 22. 30. *e* Matt. 25. 31. *f* 2 Sam. 14. 17. Matth. 24. 36. *g* 2 Thess. 1. 7. *h* Ps. 103. 20, 21. *i* 2 Pet. 2. 4.

Q. *How did God create Man?*

A. After God had made all other

creatures, he created man male & female *k*, formed the body of the man of the dust of the ground *l*, and the woman of the rib of the Man *m*; indued them with living, reasonable, & immortal souls *n*, made them after his own Image *o*, in knowledge *p*, righteousness and holiness *q*; having the Law of God written in their hearts *r*, and power to fulfil it *s*, with Dominion over the creatures *t*; yet subject to fall *u*.

k Gen. 1. 27. *l* Gen. 2. 7. *m* Gen. 2. 22. *n* Gen. 2. 7. with Iob. 35. 11. & Eccl. 12. 7. & Mat. 10. 28. and Luk. 23. 43. *o* Gen. 1. 27. *p* Col. 3. 10. *q* Eph. 4. 24. *r* Rom. 2. 14, 15. *s* Eccles. 7. 29. *t* Gen. 1. 28. *u* Gen. 3. 6. Eccl. 7. 29.

Q. *What are Gods works of Providence?*

A. Gods works of Providence are, his most holy *w*, wise *x*, and powerful preserving *y*, & governing all his Creatures *z*, ordering them and all their actions *a* to his own glory *b*.

w Psal. 145. 17. *x* Ps. 104. 24. Isai. 28. 29. *y* Heb. 1. 3. *z* Ps. 103. 19. *a* Mat. 10. 29, 30, 31. Gen. 45. 7. *b* Rom. 11. 36. Isa. 63. 14.

Q.

Q. *What is Gods providence toward the Angels?*

A. God by his providence permitted some of the Angels wilfully, and irrecoverably to fall into sin and damnation *c*, limiting and ordering that, and all their sins, to his own glory *d*; and established the rest in holiness and happiness *e*, imploying them all *f*, at his pleasure, in the administrations of his power, mercy and justice *g*.

c Iude v. 6. 2 Pet. 2. 4. Heb. 2. 16. Joh. 8. 44. *d* Job. 1. 12. Mat. 8. 31. *e* 1 Tim. 5. 21. Heb. 12. 22. *f* Psl. 104. 4. *g* 2 King. 19. 35. Heb. 1. 14.

Q. *What was the providence of God toward man in the Estate in which he was created?*

A. The providence of God toward man in the state in which he was created, was, the placing of him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, & ordaining marriage for his help *k*, affording him communion with

h Gen. 2. 8, 15, 16. *i* Gen. 1. 28. *k* Gen. 2. 18.

himself *l*, instituting the Sabbath *m*, entring into a covenant of life with him, upon condition of personal, perfect & perpetual obedience *n*, of which the tree of Life was a pledge *o*, and forbidding to eat of the tree of the knowledge of good and evil, upon pain of death *p*.

l Gen. 1. 26, 27, 28, 29. & 3. 8. *m* Gen. 2. 3. *n* Gal. 3. 12. Rom. 10. 5. *o* Gen. 2. 9. *p* Gen. 2. 17.

Q. *Did man continue in that estate wherein God at first created him?*

A. Our first parents being left to the freedom of their own will, through the temptation of Satan transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created *q*.

q Gen. 3. 6, 7, 8, 13. Ecc. 7 29. 2 Cor. 11. 3.

Q. *Did all mankind fall in that first transgression?*

A. The Covenant being made with *Adam* as a publick Person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation *r*, sinned in him, and fell

r Acts 17. 26.

with

with him in that first transgression *s*.

s Gen. 2. 16, 17. with Rom. 5. 12, to 20. and 1 Cor. 15. 21, 22.

Q. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery *t*.

t Rom. 5. 12. & 3. 23.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of *God*, given as a rule to the reasonable creature *u*.

u 1 John 3. 4. Gal. 3. 10, 12.

Q. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of *Adams* first sin *w*, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, & made opposit unto all that is spiritually good, and wholly inclined to all evil, & that continually *x*, which is commonly called *Original Sin*, and from which

w Rom. 5. 12, 19. *x* Rom. 3. 10 to 20. Eph 2. 1, 2, 3. Rom. 5. 6. & 8. v. 7, 8. Gen. 6. 5.

do proceed all actual transgressions *y*.

y Jam. 1. 14, 15. Mat. 15. 19.

Q. *How is original sin conveyed from our first Parents unto their posterity?*

A. Original sin is conveyed from our first Parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin *z*.

z Ps. 51. 5. Iob 14. 4. & 15. 14. John 3. 6.

Q. *What misery did the fall bring upon Mankind?*

A. The fall brought upon Mankind the loss of communion with God *a*, his displeasure and curse, so as we are by nature children of wrath *b*, bond-slaves to Satan *c*, and Justly liable to all punishments in this world, and that which is to come *d*.

a Gen. 3. 8, 10, 24. *b* Eph. 2. 2, 3. *c* 2 Tim. 2. 26. *d* Gen. 2. 17. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46. Jude v. 7.

Q. *What are the punishments of sin in this world?*

A. The punishments of sin in this world

world are either inward, as blindness of mind *e*, a reprobare sense *f*, strong delusions *g*, hardness of heart *h*, horror of conscience *i*, and vile affections *k*: or outward, as the curse of God upon the creatures for our sakes *l*, and all other evils that befal us in our bodies, names, estates, relations, and imployments *m*, together with death it self *n*.

e Eph. 4. 18. *f* Rom. 1. 28. *g* 2 Thes. 2. 11. *h* Rom. 2. 5. *i* Isa. 33. 14. Gen. 4. 13. Mat. 27. 4. *k* Rom. 1. 26. *l* Gen. 3. 17. *m* Deut. 28. 15, to the end. *n* Rom. 6. 21, 23.

Q. *What are the punishments of sin in the World to come?*

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire forever *o*.

o Thes. 1. 9. Mark 9. 44, 46, 48. Luke 16. 24.

Q. *Doth God leave all Mankind to perish in the state of sin and misery?*

A. God doth not leave all mankind to perish in the state of sin and misery *p*, in-

p 1 Thes. 5. 9.

to

to which they fell by the breach of t
first Covenant, commonly called the C
venant of works q, but of his meer lo
& mercy delivereth his Elect out of it
and bringeth them into an estate of sa
vation by the second Covenant, com
monly called the *Covenant of Grace r*.

q Gal. 3. 10, 12. *r* Tit. 3. 4, 5, 6, 7. Gal. 3. 21
Rom. 3. 20, 21, 22.

Q. *With whom was the Covenant o
Grace made?*

A. The Covenant of grace was mad
with Christ, as the second *Adam*, an
in him with all the elect, as his seed *s*.

s Gal. 3. 16. Rom. 5. 15, to the end. Isai. 5
v. 10, 11.

Q. *How is the grace of God manifeste
in the second Covenant?*

A. The grace of God is manifested i
the second Covenant, in that he freel
provideth and offereth to sinners a me
diator *t*, & life and salvation by him *u*
and requiring faith as the condition t
interest them in him *w*; promiset
and giveth his holy Spirit *x*, to all hi

t Gen. 3. 15. Isa. 42. 6. John 6. 27. *u* 1 Joh
5. 11, 12. *w* John 3. 16. & 1. 12. *x* Prov. 1. 23.

elect

elect, to work in them that faith *y*, with all other saving graces *z*, and to enable them unto all holy obedience *a*, as the evidence of the truth of their faith *b*, and thankfulness to God *c*, and as the way which he hath appointed to salvation *d*.

y 2 Cor. 4. 13. *z* Gal. 5. 22, 23. *a* Exek. 36. ver. 27. *b* James 2. 18, 22. *c* 2 Cor. 5. 14, 15. *d* Eph. 2. 10.

Q. *Was the Covenant of Grace always administred after one and the same manner?*

A. The Covenant of grace was not always administred after the same manner; but the administrations of it under the Old Testament were different from those under the New *e*.

e 2 Cor. 3. 6, 7, 8, 9.

Q. *How was the Covenant of Grace administred under the Old Testament?*

A. The Covenant of Grace was administred under the Old Testament by Promises *f*, Prophecies *g*, Sacrifices *h*, Circumcision *i*, the Passover *k*, & other Types and Ordinances, which did all

f Rom. 15. 8. *g* Acts 3. 20, 24. *h* Heb. 10. 1. *i* Rom 4. 11. *k* 1 Cor. 5. 7.

fore-

fore-signifie Christ then to come, and were for that time sufficient to build up the elect in faith in the promised *Messiah l*, by whom they then had full remission of sin, and eternal salvation *m*.

l Heb. 8, 9, 10. chapters. & 11. 13. *m* Galat. 3. v. 7, 8, 9, 14.

Q. *How is the Covenant of Grace administred under the New Testament?*

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was, & still is to be administred in the preaching of the word *n*, & the administration of the Sacrament of Baptism *o*, and the Lords supper *p*, in which grace and salvation is held forth in more fulness, evidence, & efficacy to all Nations *q*.

n Mat. 16. 15. *o* Mat. 28. 19, 20. *p* 1 Cor. 11. 23, 24, 25. *q* 2 Cor. 3. 6. to the end. Heb. 8. 6, 10, 11. Mat. 28. 19.

Q. *Who is the Mediator of the covenant of Grace?*

A. The only Mediator of the Covenant of grace, is the Lord Jesus Christ *r*, who being the eternal Son of God, of

r 1 Tim. 2. 5.

one

one substance & equal with the Father *s*, in the fulness of time became Man *t*, & so was, and continues to be God and Man, in two intire distinct natures, and one Person forever *u*.

s John 1. 1, 14. & 10. 30. Phil. 2. 6. *t* Gal. 4. v. 4. *u* Luk. 1. 35. Rom. 9. 5. Col. 2. 9. Heb. 7. v. 24, 25.

Q. *How did Christ, being God become Man?*

A. Christ the Son of God became Man, by taking to himself a true Body and a reasonable Soul *w*, being conceived by the power of the Holy Ghost in the womb of the Virgin *Mary*, of her substance, and born of her *x*, yet without sin *y*.

w John 1. 14. Mat. 26. 38. *x* Luke 1, 27, 31, 35, 42. Gal. 4. 4. *y* Heb. 4. 15. & 7. 26.

Q. *Why was it requisit that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the Humane Nature from sinking under the infinite wrath of *God*, and the power of death *z*, give worth

z Acts 2. 24, 25. Rom. 1. 4. with Rom. 4. 25. Heb. 9. 14.

and

& efficacy to his sufferings. Obedience and intercession *a*, and so satisfie God's justice *b*, procure his favour *c*, purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, & bring them to everlasting salvation *g*.

a Acts 20. 28. Heb. 9. 14. Heb. 7. 25, 26, 27, 28. *b* Rom. 3. 24, 25, 26. *c* Eph. 1. 6. Mat. 3. 17. *d* Tit. 2. 13, 14. *e* Gal. 4. 6. *f* Luke. 1. 68, 69, 71, 74. *g* Heb. 5. 8, 9. Heb. 9. 11, to 16.

Q. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature *h*, perform Obedience to the Law *i*, suffer and make intercession for us in our nature *k*, have a fellow-feeling of our infirmities *l*, that we might receive the adoption of sons *m*, & have comfort and access with boldness unto the throne of grace *n*.

h Heb. 2. 16. *i* Gal. 4. 4. *k* Heb. 2. 14. Heb. 24, 25. *l* Heb. 4. 15. *m* Gal. 4. 5. *n* Heb. 4. 16.

Q. *Why was it requisite that the Mediator should be God and Man in one person?*

A. It was requisite that the Mediator

who was to reconcile God and Man, should himself be both God and Man, and this in one Person, that the proper works of each nature might be accepted of God for us *o*, and relied on by us, as the works of the whole person *p*.

o Mat. 1. 21, 23. Mat. 3. 17. Heb. 9. 14. *p* 1 Pet. 2. ver. 6.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins *q*. *q* Mat. 1. 21.

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure *r*, and so set apart, & fully furnished with all Authority & ability *s*, to execute the Offices of Prophet *t*, Priest *u*, & King of his Church *w*, in the estate both of his Humiliation & Exaltation.

r John 3. 34. Ps. 45. 7. *s* John 6. 27. Mat. 28. 18, 19, 20. *t* Acts 3. 21, 22. Luke 4. 18, 21. *u* Heb. 5. 5, 6, 7. Heb. 4. 14, 15. *w* Ps. 2. 6. Mar. 21. 5. Isa. 9. 6, 7. Phil. 2. 8, 9, 10, 11.

Q. *How doth Christ execute the Office of a Prophet?*

A.

A. Christ executeth the Office of Prophet, in his revealing to the Church *x*, in all Ages, by his Spirit & Word in divers ways of administration *z*, the whole will of God *a*, in all things concerning their edification & salvation *b*.

x Iohn 1.18. *y* 1 Pet.1,10,11,12. *z* Heb. 1. 1,2. *a* Iohn.15.15. *b* Acts 20.32, Eph.4.11,12, 13. Iohn 20.31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God *c*, to be Reconciliation for the sins of his people *d*, & in making continual intercession for them *e*.

c Heb. 9.14,28. *d* Heb.2.17. *e* Heb.7.25.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in calling out of the world a people to himself *f*, & giving them Officers *g*, Laws *h*, and Censures, by which

f Act. 15.14, 15, 16. Isa.55.4,5. Gen.49.10. Psl.110.3. *g* Eph.4.11,12, 1 Cor.12.28. *h* Isa.33. ver. 22.

he

he visibly governs them *i*, in bestowing saving grace upon his elect *k*, rewarding their Obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*, & also in taking vengeance on the rest, who know not *God*, and obey not the *Gospel r*.

i Mat. 18. 17, 18. 1 Cor. 5. 4, 5. *k* Acts 5. 31. *l* Rev. 22, 12. Rev. 2. 10. *m* Rev. 3. 19. *n* Is. 63. 9. *o* 1 Cor. 15. 25. Psal. 110. throughout. *p* Rom. 14. v. 10, 11. *q* Rom. 8. 28. *r* 2 Thess. 1. 8, 9. Ps. 2. ver. 8, 9.

Q. *What was the estate of Christ's humiliation?*

A. The estate of Christ's humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception & birth, life, death, & after his death until his resurrection *s*.

s Phil. 2, 6, 7, 8. Luk. 1. 31. 2 Cor. 8. 9. Acts 2. v. 24.

Q. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception & birth, in that being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the Son of Man, made of a Woman of low estate, and to be born of her, with divers circumstances of more than ordinary baſements *t*.

t 1 Joh. 14. 18. Gal. 4. 4. Luke 2. 7.

Q. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life by ſubjecting himself to the Law *u*, which he perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmities in his fleſh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4. 4. *w* Mat. 5. 17. Rom. 5. 15. *x* Pſ. 22. v. 6. Heb. 12. 2, 3. *y* Mat. 4. 1, to 12. Luk. 4. 1. *z* Heb. 2. 17, 18. & 4. 15. Iſa. 52. 13, 14.

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betray'd by *Judas a*, forsaken by his Disciples *b*, scorned & rejected by the world *c*, condemned by *Pilate*, & tormented by his persecutors *d*, having also conflicted with the terrors of death and the powers of darkness, felt and born the weight of Gods wrath *e*; he laid down his life an offering for sin, enduring the painful, shamful, and cursed death of the cross *g*.

a Mat. 27. 4. *b* Mat. 20. 56. *c* Isai. 53. 2, 3. *d* Mat. 27. 26. to 50. Joh. 19. 34. *e* Luke 22. 44. Mat. 27. 46. *f* Isa. 53. 10. *g* Phil. 2. 8. Heb. 12. v. 2. Gal. 3. 13.

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death, consisted in his being buried *h*, & continuing in the state of the dead, and under the power of death till the third day *i*: wch hath bin otherwise expressed in these words, *He descended into Hell.*

h 1 Cor 15. 3, 4. *i* Psal. 16. 10. with Acts 2. v. 24, 25, 26, 27, 31. Rom. 6. 9. Mat. 12, 40.

Q. *What was the estate of Christs Exaltation?*

A. The Estate of Christs Exaltation comprehendeth his Resurrection *k*, Ascension *l*, sitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

k 1 Cor. 15. 4. *l* Mark 16. 19. *m* Eph. 1. 20. *n* Acts 1. 11. & 17. 31.

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was impossible for him to be held *o*, and having the very same body in which he suffered, with the essential properties thereof *p*, but without mortality, & other common infirmities belonging to this life, really united to his soul *q*, he rose again from the dead the third day by his own power *r*, whereby he declared himself to be the Son of *God* *s*, to have satisfied divine justice *t*, to have vanquished death & him that had the power of it *u*, and to be Lord of quick and dead *w*. All which he

o Acts 2. 24, 27. *p* Luke 24. 39. *q* Rom. 6. 9. Rev. 1. 18. *r* John 10. 18. *s* Rom. 1. 4. *t* Rom. 8. v. 34. *u* Heb. 2. 14. *w* Rom. 14. 9.

did

did as a publick person *x*, the head of his Church *y*, for their justification *z*, quickning in grace *a*, support against enemies *b*, and assure them of their resurrection from the dead at the last day *c*.

x 1 Cor. 15. 21, 22. *y* Ephes. 1. 20, 22. 23. Col. 1. 18. *z* Rom. 4. 25. *a* Eph. 2. 1, 5, 6. Col. 2. v. 12. *b* 1 Cor. 15. 25, 26, 27. *c* 1 Cor. 15. 20.

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, & conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God *d*, and giving them commission to preach the Gospel to all nations *e*, forty days after his resurrection, he in our nature, and as our head *f*, triumphing over enemies *g*, visibly went up into the highest heavens, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, & shall continue till his

d Acts 1. 2, 3. *e* Mat. 28. 19, 20. *f* Heb. 6. 20. *g* Eph 4. 8. *h* Acts 1. 9, 10, 11. Eph. 4. 10. Psl. 68. v. 18. *i* Col. 3. 1, 2. *k* John 14. 3.

second coming at the end of the world *l*

l Acts 3. 21.

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of *God*, in that as God-man he is advanced to the highest favour with God the Father *m*, with all fulness of joy *n*, glory *o*, and power over all things in heaven and earth *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

m Phil. 2. 9. *n* Acts 2. 28. with Psalm 16. 11. *o* John 17. 5. *p* Eph. 1. 22. 1 Pet. 3. 22. *q* Eph. 4. v. 10, 11. 12. Psalm 110. throughout. *r* Rom. 8. v. 34.

Q. *How doth Christ make intercession?*

A. Christ maketh intercession by his appearing in our nature continually before the Father in heaven *s*, in the merit of his obedience & sacrifice on earth *t*, declaring his will to have it applyed to all Believers *u*, answering all accu-

s Heb. 9. 12, 24. *t* Heb. 1. 3. *u* John 3. 16. & 17. 9, 20, 24.

sations

sations against them *w*, procuring for them quiet of conscience notwithstanding daily failings *x*, access with boldness to the Throne of grace *y*, and acceptance of their persons *z*, and services *a*.

w Rom. 8. 33, 34. *x* Rom. 5. 1, 2. 1 Ioh. 2. 1, 2. *y* Heb. 4. 16. *z* Eph. 1. 6. *a* 1 Pet. 2. 5.

Q. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged & condemned by wicked men *b*, shall come again at the last day in great power *c*, and in the full manifestation of his own glory and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteousness *f*.

b Acts 3. 14, 15. *c* Mat. 24. 30. *d* Luke 9. 26. Mat. 25. 31. *e* 1 Thes. 4. 16. *f* Acts 17. 31.

Q. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured redemption *g*, with all other

g Heb. 9. 12.

benefits of the Covenant of Grace *h*.

h 2 Cor. 1. 20.

Q. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us *i*, which is the work especially of God the Holy Ghost *k*.

i Iohn 1. 11, 12. *k* Tit. 3. 5, 6.

Q. *Who are made partakers of Redemption through Christ?*

A. Redemption is certainly applyed & effectually communicated to all those for whom Christ hath purchased it *l*, who are in time by the Holy Ghost enabled to believe in Christ, according to the Gospel *m*.

l Eph. 1. 13, 14. Iohn 6. 37, 39. & 10. 15, 16. *m* Eph. 2. 8. 2 Cor. 4. 13.

Q. *Can they who never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of Nature?*

A. They who having never heard the Gos-

Gospel *n*, know not Jesus Christ *o*, & believe not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that Religion which they profess *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his *body* the Church *t*.

n Rom. 10. 14. *o* 2 Thess. 1. 8, 9. Eph. 2. v. 12. Iohn 1. 10, 11, 12. *p* Iohn 8. 24. Mark 16. v. 16. *q* 1 Cor. 1. 20, to 24. *r* Ioh. 4. 22. Rom. 9. v. 31, 32. Philip. 3. 4, 5, 6, 7, 8, 9. *s* Act. 4. 12. *t* Eph. 5. 23.

Q. *Are all they saved who hear the Gospel, and live in the Church?*

A. All that hear the Gospel, and live in the visible Church, are not saved; but they only who are true members of the Church invisible *u*.

u Iohn. 12. 38, 39, 40. Rom. 9. 6. Mat. 22. 14. & 7. 21. Rom. 11. 7.

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all Ages and places of the world do profess the true

Religion *w*, & of their children *x*.

w 1 Cor. 1. 2. & 12. 13. Rom. 15. 9, 10, 11, 12. Rev. 7. 9. Pſ. 2. 8. & 22. 27, 28, 29, 30, 31. & 45. v. 17. Mat. 28. 19, 20. Iſa. 59. 21. *x* 1 Cor. 7. 14. Acts 2. 39. Rom. 11. 16. Gen. 17. 7.

Q. *What are the ſpecial priviledges of the viſible Church?*

A. The viſible Church hath the priviledge of being under God's ſpecial care and Government, of being protected & preſerved in all ages, notwithſtanding the oppoſition of all enemies *z*, and of enjoying the Communion of Saints, the ordinaty means of ſalvation *a*, offers of grace by Chriſt to all the members of it in the miniſtry of the Goſpel, teſtifying that whoſoever believes in him ſhall be ſaved *b*, and excluding none that will come unto him *c*.

y Iſai. 4. 5, 6. 1 Tim. 4. 10. *z* Pſ. 115. throughout. Iſ. 31. 4, 5. Zech. 12. 2, 3, 4, 8, 9. *a* Acts 2. 39. 42. *b* Pſ. 147. 19, 20. Rom. 9. 4. Eph. 4. 11, 12. Mark 16. 15, 16. *c* Iohn. 6. 37.

Q. *What is the inviſible Church?*

A. The inviſible Church is the whole number of the elect, that have been, are, or ſhall be gathered into one, under Chriſt the Head *d*.

d Eph. 1, 10, 22, 23. Ioh. 10, 16. & 11. 52.

Q.

Q. *What ſpecial benefits do the members of the inviſible Church enjoy by Chriſt?*

A. The members of the Inviſible Church by Chriſt, enjoy Union and Communion with him in Grace and Glory *e*.

e Ioh. 17. 21. Eph. 2. 5, 6. Ioh. 17. 24.

Q. *What is that union which the Elect have with Chriſt?*

A. The union which the Elect have with Chriſt, is the Work of God's grace *f*, whereby they are ſpiritually & myſtically, yet really and inſeparably joyned to Chriſt, as their Head and Husband *g*, which is done in their effectual calling *h*.

f Eph. 1. 22. & 2. 6, 7, 8. *g* 1 Cor. 6. 17. Ioh. 10. 28. Eph. 5. 23, to 30. *h* 1 Cor. 1. 9. 1 Pet. 5. 10.

Q. *What is effectual calling?*

A. Effectual Calling is the work of Gods almighty power & grace *i*, whereby, out of his free & ſpecial love to his elect, & from nothing in them moving him thereunto *k*, he doth in his accepted time, invite and draw them to Je-

i Joh. 5. 25. Eph. 1. 18, 19, 20. 2 Tim. 1. 8, 9. *k* Tit. 3. 4, 5. Eph. 2. 4, 5, 7, 8, 9. Rom. 9. 11.

ſus

sus Christ by his Word and Spirit *l*, savingly enlightning their minds *m*, renewing and powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein *o*.

l 2 Cor. 5. 20. with cap. 6. 1, 2. John 6. 44, 2 Thess. 2. 13, 14. *m* Acts 26. 18. 1 Cor. 2. 10, 12. *n* Ezek. 11. 19. & 36. 26, 29. Joh. 6. 45. *o* Eph. 2. v. 5. Phil. 2. 13. Deut. 30. 6.

Q. *Are the Elect only effectually called?*

A. All the Elect, and they only are effectually called *p*; although others may be, & often are, outwardly called by the Ministry of the Word *q*, and have some common operations of the Spirit *r*, who for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ *s*.

p Act. 13. 48. *q* Mat. 22. 14. *r* Mat. 7. 22. & 13. 20, 21. Heb. 6. 4, 5. *s* Joh. 12. 38, 39, 40. Acts 28. 25, 26, 27. Iohn 6. 64, 65. Psal 81. 11. 12.

Q. *What is the communion in Grace which*

which the members of the Invisible Church have with Christ?

A. The Communion in grace which the members of the Invisible Church have with Christ, is their partaking of the vertue of his mediation, in their justification *t*, Adoption *u*, Sanctification, and whatever else in this life manifests their union with him *w*.

t Rom. 8. 30. *u* Eph. 1. 5. *w* 1 Cor. 1, 30.

Q. *What is Justification?*

A Justification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their sins, accepteth & accounteth their Persons righteous in his sight *y*, not for any thing wrought in them, or done by them *z*, but only for the perfect Obedience and full satisfaction of Christ, by God imputed to them *a*, & received by faith alone *b*.

x Rom. 3. 22, 24, 25. Rom. 4. 5. *y* 2 Cor. 5. 19, 21. Rom. 3. 21, 24, 26, 27, 28. *z* Tit. 3. 5. Eph. 1. 7. *a* Rom. 5. 17, 18, 19. Rom. 4. 6, 7, 8. *b* Acts 10. 43. Gal. 2. 16. Phil. 3. 9.

Q. *How is Justification an act of Gods free Grace?*

A. Although Christ by his obedience

&

and death, did make a proper, real, and full satisfaction to Gods justice, in the behalf of them that are justified *c*, yet, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son *d*, imputing his righteousness to them *e*, & requiring nothing of them for their justification but faith *f*, which also is his gift *g*, their justification is to them of free grace *h*.

c Rom. 5. 8, 9, 10, 19. *d* 1 Tim. 2. 5, 6. Heb. 10. 10. Mat. 20. 28. Dan. 9. 24, 26. Isa. 53. 4, 5, 6, 10, 11, 12. Heb. 7. 22. Rom. 8. 32. 1 Pet. 1. 18, 19. *e* 2 Cor. 5. v. 21. *f* Rom. 3. 24, 25. *g* Eph. 2. 8. *h* Eph. 1. 7.

Q. *What is justifying Faith?*

A. Justifying Faith is a saving grace *i*, wrought in the heart of a sinner by the spirit *k*, and Word of God *l*, whereby he being convinced of his sin and misery, and of the disability in himself & all other creatures to recover him out of his lost condition *m*, not only assenteth

i Heb. 10. 39. *k* 2 Cor. 4. 13. Eph. 1. 17, 18, 19. *l* Rom. 10. 14. *m* Acts 2. 37. & 16. v. 30. John 16. 8, 9. Rom. 5. 6. Eph. 2. 1. Acts 4. 12.

to

to the truth of the promise of the Gospel *n*, but receiveth and resteth upon *Christ*, & his righteousness therein held forth, for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of *God* for salvation *p*.

n Eph. 1. 13. *o* Joh. 1. 12. Acts 16. 31. & 10. v. 43. *p* Phil. 3. 9. Acts 15. 11.

Q. *How doth Faith justifie a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it *q*, nor as if the grace of faith, or any act thereof were imputed to him for his justification *r*, but only as it is an instrument, by which he receiveth & applyeth Christ & his righteousness *s*.

q Gal. 3. 11. *r* Rom. 3. 28. *r* Rom. 4. 5. with Rom. 10. 10. *s* John 1. 12. Phillip. 3. v. 9. Galat. 2. ver. 16.

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jesus

t Ioh 3. 1.

Christ

Christ *u*; whereby all those that are ju
stified are received into the number o
his children *w*, have his name put upo
them *x*, the Spirit of his Son given t
them *y*, are under his fatherly care an
dispensation *z*, admitted to all the liber
ties and priviledges of the Sons of God
made heirs of all the promises, and fel
low-heirs with Christ in glory *a*.

u Eph. 1. 5. Gal. 4. 4, 5. *w* John 1. 1
x 2 Cor. 6. 18. Rev. 3. 12. *y* Gal. 4. 6. *z* Ps. 103. 1
Prov. 14. ver. 26. Matth. 6. v. 32. *a* Hebr. 6. 1
Rom. 8. ver. 17.

Q. *What is Sanctification?*

A. Sanctification is a work of God
Grace, whereby they, whom *God* hat
before the foundation of the Worl
chosen to be holy, are in time, throug
the powerful operation of his Spirit *b*
applying the death and resurrection o
Christ unto them *c*, renewed in th
whole man after the Image of God *d*
having the seeds of repentance unt
life, and of all other saving graces pu
into their hearts *e*, and those graces s

b Eph. 1. 4. 1 Cor. 7. 11. 2 Thess. 2. 13. *c* Rom. 6
v. 4, 5, 6. *d* Eph. 4. 23, 24. *e* Acts 11, 18. 1 Iohn 3. 9
stirre

stirred up, increased and strengthned, as that they more and more dye unto sin, and rise unto newness of life *g*.

f Iude v. 20. Heb. 6. 11, 12. Eph. 3. 16, to 19. Col. 1. 10, 11. *g* Rom. 6. 4, 6, 14. Gal. 5. 24.

Q. *What is Repentance unto life?*

A. Repentance unto life, is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i*, & Word of God *k*, whereby out of the sight and sense not only of the danger *l*, but also of the filthiness & odiousness of his sins *m*, and upon the apprehension of Gods mercy in Christ, to such as are penitent *n*, he so grieves for *o*, & hates his sins *p*, as that he turns from them all to God *q*, purposing & endeavouring constantly to walk with him in all the ways of new Obedience *r*.

h 2 Tim. 2. 25. *i* Zech. 12. 10. *k* Acts 11. 18, 20, 21. *l* Ezek. 18. 28, 30, 32. Luke 15. 17, 18. Hos. 2. 6, 7. *m* Ezek. 36. 31. Is. 30. 22. *n* Joel. 2. 12, 13. *o* Jer. 31. 18, 19. *p* 2 Cor. 7. 11, *q* Act. 26. 18. Ezek. 14. 6. 1 King 8. 47, 48. *r* Ps. 119. 56, 59, 28. Luke 1, 6. 2 Kings 23. 25.

Q. *Wherein do Justification and Sanctification differ?*

A. Although Sanctification be inseparably joyned with Justification *s*, yet they differ, in that God in Justification imputeth the Righteousness of Christ *t*; in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof *u*; in the former sin is pardoned *w*, in the other it is subdued *x*: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*: the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

s 1 Cor. 6. 11. & 1. 30. *t* Rom. 4. 6, 8. *u* Ezek. 36. 27. *w* Rom. 3. 24, 25. *x* Rom. 6. 6, 14. *y* Rom. 8. 33, 34. *z* 1 Joh. 2. 12, 13, 14. Heb. 5. 12, 13. 14. 1 John 1. 8, 10. *b* 2 Cor. 7. 1. Phil. 3. 12, 13, 14.

Q. *Whence ariseth the imperfection of Sanctification in believers?*

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the Spirit, whereby they are often foiled with

with temptations, and fall into many sins *c*, are hindred in all their spiritual services *d*, and their best works are imperfect, & defiled in the sight of God *e*.

c Rom. 7. 18, 23. Mark. 14. 66. to the end, Gal. 2. 11, 12. *d* Heb. 12. 1. *e* Is. 64. 6. Exod. 28. 38.

Q. *May not true believers by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?*

A. True believers, by reason of the unchangeable love of God *f*, & his Decree and Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continual intercession for them *i*, and the Spirit and seed of God abiding in them *k*, can neither totally nor finally fall away from the state of grace *l*, but are kept by the power of God through faith unto salvation *m*.

f Jer. 31. 3. *g* 2 Tim. 2. 19. Heb. 13. 20, 21. 2 Sam. 23. 5. *h* 1 Cor. 1. 8, 9. *i* Heb. 7. 25. Luk. 22. 32. *k* 1 John 3. 9. & 2. 27. *l* Jer. 32. 40. John 10. 28. *m* 1 Pet. 1. 5.

Q. *Can true believers be infallibly assured, that they are in the estate of grace,*

and that they shall persevere therein unto Salvation?

A. Such as truly believe in Christ, & endeavour to walk in all good conscience before him *n*, may without extraordinary revelation, by faith grounded upon the truth of Gods promises, & by the Spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, & bearing witness with their spirits, that they are the children of *God p*, be infallibly assured that they are in the state of grace, & shall persevere therein unto salvation *q*.

n 1 John 2. 3. *o* 1 Cor. 2. 12. 1 Joh. 3. 14, to 24. 1 John 4. 13, 16. Heb. 6. 11, 12. *p* Rom. 8. 16. *q* 1 John. 5. 13.

Q. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace & salvation not being of the essence of faith *r*, true believers may wait long before they obtain it *s*, & after the enjoyment thereof

r Eph. 1. 13. *s* Isa. 50. 10. Ps. 88. throughout.

may

may have it weakned and intermitted through manifold distempers, sins, temptations and desertions *t*: yet are they never left without such a presence and support of the Spirit of God as keeps them from falling into utter despair *u*.

t Ps. 77. 1, to 12. Can. 5. 2, 3, 6. Ps. 51. 8, 12. & 31. 22. & 22. 1. *u* 1 Iohn 3. 9. Iob 13. 15. Ps. 73. 15, 23. Is. 54. 7. to 10.

Q. *What is the communion in Glory, which the members of the invisible Church have with Christ?*

A. The Communion in glory which the members of the invisible Church have with Christ, is in this life *w*, immediately after death *x*, & at last perfected at the resurrection and day of Judgment *y*.

w 2 Cor. 3. 18. *x* Luke 23. 43. *y* 1 Thess. 4. 17.

Q. *What is the communion in glory with Christ which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated unto them in this life, the first fruits of glory with Christ, as they are the members of him,

their Head, and so, in him are interessed in that glory which he is fully possessed of z, and, as an earnest thereof, enjoy the sense of Gods love *a*, peace of conscience, joy in the holy Ghost, and hope of glory *b*; as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearful expectation of judgement, are to the wicked the beginning of their torments which they shall endure after death *c*.

z Eph. 2. 5, 6 *a* Rom. 5. 5. with 2 Cor. 1. 22. *b* Rom. 5. 1, 2 & 14. 17. *c* Gen. 4. 13. Mat. 27. v. 4. Heb. 10. 27. Rom 2. 9. Mark 9. 44.

Q. *Shall all men die?*

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

d Rom. 6. 23. *e* Heb. 9. 27. *f* Rom. 5. 12.

Q. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self at the last day, and even in death, are delivered from the sting

sting and curse of it *g*, so that, although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory, which they then enter upon *k*.

g 1 Cor. 15. 26, 55. Heb. 2. 15. *h* Isa. 57. 1, 2. 2 Kings 22. 20. *i* Revel. 14. 13. Ephes. 5. 27. *k* Luke 23. 43. Phil. 1. 23.

Q: *What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their Souls are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*,

l Heb. 12. 23. *m* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. with Acts 3. 21. and Eph. 4. 10. *n* 1 John 3. 2. 1 Cor. 13. 12. *o* Rom. 8. 23. Psa. 16. 9. *p* 1 Thess. 4. 14.

and rest in their graves as in their beds *q*, till at the last day they be again united to their souls *r*; whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day *s*.

q Isa. 57. 2. *r* Job 19. 26, 27. *s* Luke 26. 23, 24. Acts 1. 25. Jude v. 6, 7.

Q. *What are we to believe concerning the Resurrection?*

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust *t*, when they that are then found alive, shall in a moment be changed, and the self same bodies of the dead which were layd in the grave being then again united to their souls forever, shall be raised up by the power of Christ *u*; the bodys of the just by the Spirit of *Christ* and by the vertue of his resurrection, as their head, shall be raised in power,

t Acts 24. 15. *u* 1 Cor. 15. 51, 52, 53. 1 Thess. 4. 15, 16, 17. John. 5. 28, 29.

spi-

spiritual, incorruptible, and made like to his glorious body *w*; and the bodies of the wicked shall be raised up in dishonour, by him, as an offended judge *x*.

w 1 Cor. 15. 21, to 24. & 43, 44. Phil. 3. 21. *x* Iohn 5. 27, to 29. Mat. 25. 33.

Q. *What shall immediatly follow after the Resurrection?*

A. Immediately after the resurrection shall follow the general & final judgment of Angels and men *y*, the day & hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y 2 Pet. 2. 4. Iude v. 6, 7, 14, 15. Mat. 25. 46. *z* Mat. 24, 36, 42, 44. Luke 21. 35, 36.

Q. *What shall be done to the wicked at the day of judgement?*

A. At the day of judgement the wicked shall be set on Christs left hand *a*, & upon clear evidence, & full conviction of their own consciences *b*, shall have the fearful, but just sentence of condemnation pronounced against them *c*; and

a Mat. 25. 33. *b* Rom. 2. 15, 16. *c* Mat. 25, v. 41, 42, 43.

therupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments, both in body and soul, with the Devil and his Angels forever *d*.

d Luk. 16. 26. 2 Thess. 1. 8, 9.

Q. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous being caught up to Christ in the clouds *e*, shall be set on his right hand, and there openly acknowledged, and acquitted *f*, shall joyn with him in the judging of reprobare Angels and Men *g*, and shall be received into heaven *h*, where they shall be fully and forever freed from all sin and misery *i*, filled with unconceivable joyes *k*, made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels *l*, but especially,

e 1 Thess. 4. 17. *f* Mat. 25. 33. & 10. 32. *g* 1 Cor. 6. 2, 3. *h* Matth. 25. 34, 46. *i* Eph. 5. 27. Rev. 14. 13. *k* Psal. 16, 11. *l* Heb. 12, 22, 23.

in

in the immediate viſion and fruition of God, the Father of our Lord Jeſus Chriſt, and of the holy Spirit, to all eternity *m*. And this is the perfect & full communion which the members of the inviſible Church ſhall enjoy with Chriſt in glory, at the reſurrection and day of judgment.

m 1 John 3. 2. 1 Cor. 13. 12. 1 Theſſ. 4. 17, 18.

Having ſeen, what the Scriptures principally teach us to believe concerning God; it follows to conſider, what they require as the duty of Man.

Q. *WHat is the duty thas God requireth of Man?*

A. The duty which God requireth of man, is obedience to his revealed will *n*.

n Rom. 11. 1, 2. Micah 6. 8. 1 Sam. 15. 22.

Q *What did God at firſt reveal unto Man, as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the eſtate of innocency, and

to all mankind in him, beſide a ſpecial command not to eat of the fruit of the tree of the knowledge of good and evil; was the Moral Law *o*.

o Gen. 1. 26, 27. Rom. 2. 14, 15. Rom. 10. 5. Gen. 2. 17.

Q. *What is the Moral Law?*

A. The Moral Law is the declaration of the will of God to Mankind, directing and binding every one to perſonal, perfect and perpetual conformity and obedience thereunto, in the frame and diſpoſition of the whole Man, ſoul & body *p*, and in performance of all thoſe duties of holineſs and righteouſneſs which he oweth to God and Man *q*; promiſing life upon the fulfilling, and threatning death upon the breach of it *r*.

p Deut. 5. 1, 2, 3, 31, 33. Luk. 10. 26, 27. Gal. 3. v. 10. 1 Theſſ. 5. 23 *q* Luke 1. 75. Acts 24. 26. *r* Rom. 10. 5. Gal. 3. 10, 12.

Q. *Is there any uſe of the Moral Law to man ſince the fall?*

A. Although no man ſince the fall can attain to righteouſneſs and life by the

the Moral law *f*, yet there is a great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate *t*.

f Rom. 8. 3. Gal. 2. 16. *t* 1 Tim. 1. 8.

Q. *Of what use is the Moral law to all men?*

A. The Moral law is of use to all men, to inform them of the holy nature and will of *God u*, & of their duty, binding them to walk accordingly *w*, to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, & lives *x*, to humble them in sense of their sin and misery *y*, and therby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his obedience *a*.

u Lev. 11. 44, 45. Lev. 20. 7, 8. Rom. 7. v. 12. *w* Mich. 6. 8. Jam. 2. 10, 11. *x* Psal. 19. v. 11, 12. Rom. 3. 20. Rom. 7. 7. *y* Rom. 3. 9, 23. *z* Gal 3. v. 21, 22. *a* Rom. 10. 4.

Q. *What particular use is there of the Moral Law to unregenerate men?*

A. The Moral law is of use to unregenerate men, to awaken their consciences

ences to fly from wrath to come *b*, and to drive them to Christ *c*; or upon their continuance in the estate and way of sin, to leave them inexcusable *d*, and under the curse thereof *e*.

b 1 Tim. 1. 9, 10. *c* Gal. 3. 24. *d* Rom. 1. 20. with Rom. 2. 15. *e* Gal 3. 10.

Q. *What special use is there of the Moral Law to the regenerate?*

A. Although they that are regenerate, and believe in *Christ*, be delivered from the moral law, as a covenant of works *f*, so as thereby they are neither justified *g*, nor condemned *h*: yet, beside the general uses thereof common to them with all men, it is of special use to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, & for their good *i*: and thereby to provoke them to more thankfulness *k*, and to express the same in their greater care to conform them-

f Rom. 6. 14. & 7. 4, 6. Gal. 4. 4, 5. *g* Rom. 3. v. 20. *h* Gal. 5. 23. Rom. 8. 1. *i* Rom. 7. 24, 25. Gal. 3. 13, 14. Rom. 8. 3, 4. *k* Luke 1. 68, 69, 74, 75. Col. 1. 12, 13, 14.

selves

selves thereunto as the rule of their obedience *l*.

l Rom. 7. 22. & 12. 2. Tit. 2. 11 to 14.

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount *Sinai*, and written by him in two Tables of stone *m*, & are recorded in the 20 Chapter of *Exodus*: the four first Commandments containing our duty to God; and the other six our duty to Man *n*.

m Deut. 10. 4. Exod. 34. 1, 2, 3, 4. *n* Mat. 22. v. 37 to 40.

Q. *What rules are to be observed for the right understanding of the ten Commandments?*

A. For the right understanding of the ten Commandments, these rules are to be observed.

1. That the law is perfect, & binds every one to full conformity in the whole man, unto the righteousness thereof, & to entire obedience forever; so, as to require

require the utmoſt perfection in every duty, and to forbid the leaſt degree of every ſin *o*.

o Pſ. 19. 7. Jam. 2. 10. Matt. 5. 21. to the end.

2. That it is ſpiritual, and ſo reacheth the underſtanding, will, affections, and all other powers of the ſoul, as well as words, works & geſtures *p*.

p Rom 7. 14. Deut. 6. 5. with Matt. 22. 37, 38, 39. Matt. 5. 21, 22, 27, 28, 36. to the end.

3. That one & the ſame thing in divers reſpects is required or forbidden in ſeveral Commandments *q*.

q Col. 3. 5. Amos 8. 5. Prov. 1. 19. 1 Tim. 6. 10.

4. That, as, where a duty is commanded, the contrary ſin is forbidden *r*; & where a ſin is forbidden, the contrary duty is commanded *ſ*: ſo where a promiſe is annexed, the contrary threatning is included *t*; & where a threatning is annexed, the contrary promiſe is included *u*.

r Iſai. 58. 13. Deut. 6. 13. with Matt. 4. 9, 10. Matth. 15. 4, 5, 6. *ſ* Matth. 5. 21, to 25. Eph. 4. 28. *t* Exod. 10. 12. with Prov. 30. 17. *u* Jer. 18. 7, 8. Ex. 20. 7. with Pſalm 15. 1, 4, 5. & Pſalm 24. 4, 5.

5 That, what God forbids, is at no time to be done *w*; what he commands, is

w Job 15. 7, 8. Rom. 3, 8. Job 36. 21. Heb. 11. 25.

alwayes

alwayes our duty *x*;&yet every particular duty is not to be done at all times *y*.

x Deut. 4. 8, 9. *y* Matth. 12. 7.

6. That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, & provocations thereunto *z*.

z Matth. 5. 21, 22, 27, 28. Matth. 15. 4, 5, 6 Heb. 10. 24, 25. 1 Thessal. 5. 22. Jude ver. 23. Gal. 5. 16. Coloss. 3. 21.

7. That, what is forbidden or commanded to our selves, we are bound according to our places, to endeavour that it may be avoided, or perform'd by others, according to the duty of their places *a*.

a Exod. 20. 10. Levit. 19. 17. Genes. 18. 19. Josh. 24. 15. Deut. 6. 6, 7.

8. That, in what is commâded to others, we are bound according to our places and callings to be helpful to them *b*, & to take heed of partaking with others in what is forbidden them *c*.

b 2 Cor. 1. 24. *c* 1 Tim 5. 22. Eph. 5 11.

Q. *What special things are we to consider in the ten Commandments?*

A. We are to consider in the ten Commandments

mandments, the Preface, the Substanc of the Commandments themselves, & several reasons annexed to some o them, the more to enforce them.

Q. *what is the Preface to the Command ments?*

A. The Preface to the Command ments is contained in these words [*I am the Lord thy God, which have brough thee out of the land of Egypt, out of th house of bondage d*] wherein God mani festeth his soveraignty, as being *Jeho vah*, the eternal, immutable, & Almigh ty God *e*, having his Being in and o himself *f*, and giving Being to all hi words *g*, and works *h*; and that he is God in Covenant, as with *Israel* of old so with all his people *i*, who, as he brought them out of their bondage in *Egypt*, so he delivereth us from our spi ritual thraldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his Command ments *l*.

d Exodus 20. 2. *e* Isa. 44.6. *f* Exodus 3. 14 *g* Exodus 6. 3. *h* Act. 17. 24, 28, *i* Gen. 17. 7. with Rom 3. 29. *k* Luke 3. 74, 75. *l* 1 Pet. 1. v. 15, 16, 17, 18. Lev. 8. 30. & 19. 37.

Q

Q. *What is the sum of the four Commandments, which contain our duty to God?*

A. The sum of the four Commandments containing our Duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind *m*. *m Luke* 10. 27.

Q. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other Gods before me n.*

n Exod. 20. 3.

Q. *What are the duties required in the first commandment?*

A. The duties required in the first Commandment, are the knowing and acknowledging of *God* to be the only true *God*, & our *God o*, & to worship & glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honoring *u*, adoring *w*, chu-

o 1 Chr. 28. 9. Deut. 26. 17. Isa. 43. 10. Jer. 14. 22. *p* Ps. 95. 6, 7. Mat. 4. 10. Ps. 29. 2. *q* Mal. 3. 16. *r* Ps. 63. 6, *s* Ec. 12. 1. *t* Psa. 71. 19. *u* Mal. 1. 6. *w* Isa. 45. 23.

sing

fing *x*, loving *y*, desiring *z*, fearing
him *a*, believing him *b*, trusting *c*, ho
ping *d*, delighting *e*, rejoycing in him
being zealous for him *g*, calling upo
him, giving all praise and thanks *h*, an
yielding all obedience and submissio
to him with the whole man *i*, bein
careful in all things to please him *k*,
sorrowful when in any thing he is o
fended *l*, and walking humbly wit
him *m*.

x Josh. 24.15, 22. *y* Deut. 6.5. *z* Ps. 73.25. *a* I
8.13. *b* Exod. 14.31. *c* Isa. 26.4. *d* Ps. 130.7
e Ps. 37.4. *f* Ps. 32.11. *g* Rom. 12.11. with Num
25.11. *h* Phill. 4.6. *i* Jer. 7.23. Iam. 4.7. *k* 1 Ioh.
22. *l* Jer. 31.18. *m* Mich. 6.8.

Q. *What are the sins forbidden in th
first commandment?*

A. The sins forbidden in the firs
Commandment, are, Atheism, in deny
ing, or not having a God *n*; Idolatry, i
having, or worshipping more God
than one, or any with, or instead of the

n Ps. 14.1. Eph. 2.12.

true

rue God *o*; the not having and avouch-
ng him for God, and our God *p*; the
omission or neglect of any thing due to
im required in this Commandment *q*:
norance *r*, forgetfulness *s*, misappre-
ensions *t*, false opinions *u*, unworthy &
icked thoughts of him *w*, bold & cu-
ious searching into his secrets *x*, all pro-
hanemess *y*, hatred of God *z*, self-love *a*,
elf-seeking *b*, and all other inordinate
nd immoderate setting of our mind,
will, or affections upon others things,
nd taking them off from him in whole
or in part *c*: vain credulity *d*, unbelief *e*,
heresie *f*, misbelief *g*, distrust *h*, de-
spair *i*, incorrigibleness *k*, insensibleness
nder judgments *l*, hardness of heart *m*,
pride *n*, presumption *o*, carnal securi-

o Jer. 2. 27, 28. with 1 Thess. 1. 9. *p* Ps. 81. 11.
q Is. 43. 22, 23, 24. *r* Jer. 4. 22. Hos. 4. 1, 6. *s* Jer.
2. 32. *t* Act. 17. 23, 29. *u* Isai 40. 18. *w* Ps. 50.
v. 21. *x* Deut. 29. 29. *y* Tit. 1. 16. Heb. 12. 16.
z Rom 1. 30. *a* 2 Tim. 3. 2 *b* Phil. 2. 21. *c* 1 Joh.
2. 15, 16. 1 Sam. 2. 29. Col. 3. 2, 5. *d* 1 John 4.
1. *e* Heb. 3. 12. *f* Gal. 5. 20. Titus 3. 10.
g Acts 26. 9. *h* Psal. 78. 22. *i* Gen. 4. 13. *k* Jer.
5. v. 3. *l* Isa. 42. 25. *m* Rom. 2, 5. *n* Jer. 13. 15.
o Ps. 19. 13.

ty *p*, tempting of God *q*; using unlaw
ful means *r*; and trusting in la wf
means *s*; carnal delights and joys *t*; co
rupt, blind and indiscreet zeal *u*; luke
warmness *w*, and deadness in th
things of God *x*; estranging our selve
and apostatizing from God *y*; prayin
or giving any Religious Worship t
Saints, Angels, or any other creatur
z; all compacts and consulting wit
the Devil *a*, and hearkning to his sug
gestions *b*; making men the Lords o
our Faith & conscience *c*; slighting
despising God and his commands *d*; r
sisting and grieving of his Spirit *e*; di
content and impatience at his dispen
sations; charging him foolishly for th
evils he inflicts on us *f*; and ascribin

p Zep. 1. 12. *q* Mat. 4. 7. *r* Rom. 3. 8. *s* Jo
17. 5. *t* 2 Tim. 3. 4. *u* Gal. 4. 17. Joh. 16.
Rom. 10. 2. Luke 9. 54, 55. *w* Rev. 3. 16 *x* Rev. 3.
y Ezek. 14. 5. Isa. 1. 4, 5. *z* Rom. 10 13, 14. Hos.
v. 12. Acts 10. 25, 26 Rev. 19. 10. Mat. 4 1
Col. 2. 18. Rom 1. 15. *a* Lev. 20. 6. 1 Sam 28. 7,
with 1 Chr. 10. 13, 14. *b* Act. 5. 3. *c* 2 Cor.
v. 24. Mat. 23. 9 *d* Deut. 32. 15. 2 Sam. 12.
Pro. 13. 13. *e* Act. 7. 51. Eph. 4. 30. *f* Psl. 7
v. 2, 3. 14, 15, 22.

the

the praise of any good we either are, have, or can do, to Fortune *g*, Idols *h*, our selves *i*, or any other creature *k*.

g 1 Sam. 6. 7, 8, 9. *h* Dan. 5. 23. *i* Deut. 8. 17. Dan. 4. 30. *k* Hab. 1. 16.

Q. *What are we especially taught by these words* [Before me] *in the first Commandment?*

A. These words [*Before me*] or before my face, in the first commandment, teach us, that God, who seeth all things, takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to diswade from it, and to aggravate it, as a most impudent provocation *l*: as also to perswade us to do, as in his service *m*.

l Ezek. 8. 5. to the end. Ps. 44. 20, 21. *m* 1 Chr. 28. v. 9.

Q. *Which is the second Commandment?*

A. The second Commandment is, *Thou shalt not make unto thee any graven image, or any likeness* of any thing that is *in heaven above, or that is in the earth beneath, or that is in the water*

under the earth; thou shalt not bow down th
self to them, nor serve them: For I the Lor
thy God am *a jealous God, visiting th*
iniquities of the Fathers upon the Children
unto the third and fourth generation
them that hate Me, and shewing mercy unt
thousands of them that love Me, and kee
My Commandments n.

n Exodus 20. 4, 5, 6.

Q. *What are the duties required in th*
second Commandment?

A. The duties required in the second Commandment, are, the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances as God hath instituted in his word o; particularly prayer and thanksgiving in the Name of Christ *p*, the reading, preaching, and hearing the Word *q*, the administration and receiving of the Sacraments *r*, Church-government and Discipline *s*, the Ministery and main-

o Deut. 32. 46, 47. Mat. 28. 20. Act. 2. 42. 1 Tim. 6. 13, 14. p Phil. 4. 6. Eph. 5. 20. q Deut. 17. 18, 19. Acts 15. 21. 2 Tim. 4 2. Iam. 1. 21, 22. r Matth. 28. 19. 1 Cor. 11. 23. to 30. s Mat. 18. 15, 16, 17. & 16. v. 12. 1 Cor. 5. chapt. & 12. v. 28.

tenance

renance thereof *t*, religious fasting *u*, swearing by the Name of God *w*, and vowing unto him *x*; as also the disapproving, detesting, opposing all false worship *y*; and according to each ones place and calling removing it, and all monuments of Idolatry *z*.

t Eph. 4. 11, 12. 1 Tim. 5. 17, 18. 1 Cor. 9. 7, to 15. *u* Ioel 2. 12, 13. 1 Cor. 7. 5. *w* Deut. 6. 2. 13. *x* Isai. 19. 21. Ps. 76. 11. *y* Acts 17. 16, 17. Psal. 16. 4. *z* Deut. 7. 5. Isai 30. 22.

Q. *What are the sins forbidden in the second Commandment?*

A. The sins forbidden in the second Commandment, are all devising *a*, counselling *b*, commanding *c*, using *d*, & any ways approving any religious worship not instituted by God himself *e*; tolerating a false religion *f*, the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly, in any kind of Image, or likewise of any Creature

a Num. 15. 39. *b* Deut. 13. 6, 7, 8. *c* Hos. 5. 11. Mich. 6. 16. *d* 1 Kings 11. 33. *e* Deut. 12. 30, 31, 32. *f* Deuter. 13. 6, to 12. Zech. 13. 2, 3. Rev. 2. 2, 14, 15, 20. & 17. 12, 16, 17.

whatsoever *g*, all worshipping of it *h*, or God in it, or by it *i*, the making of any representation of feigned Deities *k*, and all worship of them, or service belonging to them *l*, all superstitious devices *m*, corrupting the worship of *God n*, adding to it, taking from it *o*, whether invented and taken up of our selves *p*, or received by tradition from others *q*, though under the title of antiquity *r*, custom *s*, devotion *t*, good intent, or any other pretence whatsoever *u*, simony *w*, sacrilledge *x*, all neglect *y*, contempt *z*, hindering *a*, & opposing the Worship & Ordinances which *God* hath appointed *b*.

g Deut. 4. 15, to 19. Acts 17. 29. Rom. 21. 23, 25. *h* Dan. 3. 18. Gal. 4. 8. *i* Exod. 32. *k* Exod. 32. 8. *l* 1 Kings 18. 26, 28. Isa 65. 12. *m* Act. 17. v. 22. Col. 2. 21, 22, 23. *n* Mal. 1. 7, 8, 14. *o* Deut. 4. 2. *p* Ps. 106. 39. *q* Mat. 15. 9. *r* 1 Pet. 1. 18. *s* Jer. 44. v. 17. *t* Isa. 65. 3, 4, 5. Gal. 1. 13, 14. *u* 1 Sam. 15. 21. *w* Act. 8. 18. *x* Rom. 2. 22. Mat. 3. 8. *y* Exod. 4. 24, 25. *z* Mat. 22. 5. Mal. 1. v. 7, 13. *a* Mat. 23. 13. *b* Act. 13. 44, 54. 1 Thes. 2. v. 15, 16.

Q. *What are the reasons annexed to the second Commandment, the more to enforce it?*

A.

A. The reasons annexed to the second Commandment, the more to enforce it, contained in these words [*For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third & fourth generation, of them that hate me; & shewing mercy unto thousands, of them that love me, and keep my Commandments. c*] are beside Gods soveraignty over us, and propriety in us *d*, his fervent zeal for his own worship *e*, and his revengeful indignation against all false worship, as being a spiritual whoredom *f*; accounting the breakers of this Commandment such as hate him, and threatning to pumsh them unto divers generations *g*, and esteeming the observers of it, such as love him, and keep his Commandments, and promising mercy to them unto many generations *h*.

c Exod. 20. 5. 6. *d* Ps. 45. 11. Rev. 15. 3, 4. *e* Ex. 34. 13, 14. *f* 1 Cor. 10. 20, 21, 22. Jer. 7. 18, 19, 20. Ezek. 16. 26, 27. Deut. 32. 16, 19 20. Hos. 2. 2, 3, 4. *h* Deut. 5. 29.

Q. *Which is the third Commandment?*

A.

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh His Name in vain* i. *i* Exod. 20. 7.

Q. *What is required in the third Commandment?*

A. The third Commandment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, & whatsoever else there is whereby he makes himself known, be holily and reverently used in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profession *y*, and answerable conversation *z*, to the glory of God *a*, and the good of our selves *b*, and others *c*.

k Mat. 6. 9. Deut. 28. 58. Ps. 29. 2. & 68. 4. Rev. 15. 3, 4. *l* Mal. 1. 14. Eccles. 5. 1. *m* Psal. 138. 2. *n* 1 Cor. 11. 24, 25, 28, 29. *o* 1 Tim. 2. v. 8. *p* Ier. 4. 2. *q* Eccl. 5. 2, 4, 5, 6. *r* Acts 1 v. 24, 26. *s* Iob 36. 24. *t* Mal. 3. 16. *u* Ps. 8. throughout, *w* Col. 3. 17. Psal. 105. 2, 5. *x* Ps. 102. 18. *y* 1 Pet. 3. 15. Mich. 4. 5. *z* Phil. 1. 27. *a* 1 Cor. 10. 35. *b* Ier. 32. 39. *c* 1 Pet. 2. 12.

Q.

Q. *What are the sins forbidden in the third Commandment?*

A. The sins forbidden in the third Commandment are, the not using of Gods Name as is required *d*, & the abuse of it, in an ignorant *e*, vain *f*, irreverent, prophane *g*, superstitious *h*, or wicked mẽtioning, or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemy *m*, perjury *n*, all sinful cursings *o*, oaths *p*, vows *q*, & lots *r*, violating of our oaths & vows, if lawful *s*, & fulfilling of thẽ, if of things unlawful *t*, murmuring & quarrelling at *u*, curious prying into *w*, and misapplying of *Gods* decrees *x* & providences *y*, misinterpre-

d Malach. 2. 2 *e* Acts 17. 23. *f* Prov. 30. 9. *g* Mal. 1. 6, 7, 12, & 3. 14. *h* 1 Sam. 4. 3, 4, 5. Ier. 7. 4, 9, 10, 14, 31. Col. 2. 20, 21, 22. *i* 2 Kings 18. 30, 35. Exod. 5. 2. Ps. 139. 20. *k* Ps. 50. 16, 17. *l* Isai 5. 12. *m* 2 Kin. 19. 22. Lev. 24. 11, *n* Zech. 5. v. 4. & 8. 17. *o* 1 Sam. 17. 43. 2 Sam. 16. 5. *p* Ier. 5. 7. & 23. 10. *q* Deut. 23. 18. Acts 23. v. 12. *r* Esther 3. 7. & 9. 24. Psalm 22. 18. *s* Psalm 24. 4, Ezek. 17. 16, 18, 19. *t* Mark. 6. 26. 1 Sam. 25. 21, 31, 33, 34. *u* Rom. 9. 14, 19, 20. *w* Deut. 29. 29. *x* Rom. 3. 5, 7. & 6. 1. *y* Eccl. 8. 11. & 9. 3. Psalm 39. throughout.

ting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to profane jests *c*, curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines *d*, abusing it, the creatures, or any thing contained under the name of God, to charms *e*, or sinful lusts and practices *f*; the maligning *g*, scorning *h*, reviling *i*, or any ways opposing of Gods truth, grace, & ways *k*; making profession of Religion in hypocrisie, or for sinister ends *l*; being ashamed of it *m*, or a shame to it, by uncomfortable *n*, unwise *o*, unfruitful *p*, and offensive walking *q*, or backsliding from it *r*.

z Mat. 5, 21. to the end *a* Ezek. 13. 22. *b* 2 Pet. 3. 16. Mat. 22. 24. to 31. *c* Isai. 22. 13. Jer. 23. 34. 36, 38 *d* 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5, 20. 2 Tim. 2. 14. Tit. 3. 9. *e* Deut. 18. 10. to 14. acts 19. 13. *f* 2 Tim. 4. 3, 4. Rom. 13. 13, 14. 1 Kings 21. 9, 10. Jude v. 4. *g* Act. 13. 45. 1 Joh. 3. v. 12. *h* Psalm 1. 1. 2 Pet. 3. 3. *i* 1 Pet. 4. 4. *k* Acts 13. 45, 46, 50. & 4. 18. & 19. 9. 1 Thess. 2. 16. Heb. 10. 29. *l* 2 Tim. 3. 5. Mar. 23. 14. & 6. 1, 2, 5, 16. *m* Mark 8. 38. *n* Psal. 73. 14, 15. *o* 1 Cor. 6. 5, 6. Ephes. 5. 15, 16, 17. *p* Isai. 5. 4. 2 Pet. 1. 8, 9. *q* Rom. 2, 23, 24. *r* Gal. 3. 1, 3. Heb. 6. 6.

Q.

Q. *What are the reasons annexed to the third Commandment?*

A. The reasons annexed to the third Commandment in these words [*The* LORD *thy* GOD,] and [*For the* LORD *will not hold him guiltless that taketh his name in vain* *s*,] are, because he is the LORD, and our God, and therefore his Name is not to be profaned, or any way abused by us *t*, especially because he will be so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them to escape his righteous judgment *u*, albeit many such escape the censures and punishments of men *w*.

s Exod. 20 7. *t* Lev. 19. 12. *u* Ezek. 36. 21. 22. 23. Deut. 28. 58, 59. Zec. 5, 2 3, 4. *w* 1 Sam. 2. v. 12. 17, 22, 24. with 3. 13.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, *Remember the Sabbath day to keep it holy: Six days shalt thou labour, and do all thy work: But the Seventh day is the Sabbath of the Lord thy God*: in it *thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant,*

nor

nor thy cattel, nor the ſtranger that is within thy gates; for in ſix dayes the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it x. x Exod. 20 8,to 11.

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth of all men the ſanctifying, or keeping holy to God, ſuch ſet time as he hath appointed in his word; expreſly one whole day in ſeven, which was the ſeventh from the beginning of the world to the reſurrection of Chriſt, and the firſt day of the week ever ſince, and ſo to continue to the end of the world; which is the Chriſtian Sabbath y, and in the New Teſtament called the *Lord's Day* z.

y Deut. 5. 12, 13, 14. Gen. 2. 2,3. 1 Cor. 16. v. 1, 2. Acts 20. 7. Mat. 5. 17,18. Iſai. 56. 2,4,6, 7. z Rev. 1. 10.

Q. *How is the Sabbath, or Lords day to be ſanctified?*

A.

A. The Sabbath or Lords day is to be sanctified by an holy resting all the day *a*, not only from such works as are at all times sinful, but even from such worldly imployments and recreations as are on other dayes lawful *b*, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy *c*,) in the publick and private exercises of Gods worship *d*: and to that end we are to prepare our hearts, and with such foresight, diligence, and moderation to dispose and seasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day *e*.

a Exod. 20. 8. to 10. *b* Exod. 16. 25. to 28. Neh. 13. 15, to 22. Ierem. 17. 21, 22. *c* Matt. 12. 1, to 13. *d* Isai. 58. 13. Luke 4. 16. Acts 20. v. 7. 1 Cor. 16. v. 1, 2. Psalm 92. title Isai 66. v. 23. Levitic. 23. v. 3. *e* Exodus 20. v. 8. Luke 23. ver. 54, 56. Exod. 16. 22, 25, 26, 29. Neh. 13. v. 19.

Q. *Why is the charge of keeping the Sabbath more especially directed to governours of families and other superiors?*

A.

A. The charge of keeping the Sabbath is more especially directed to governours of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge, and because they are prone oft-times to hinder them with employments of their own *f*.

f Exod. 20. 10. Josh. 24. 15. Neh. 13. 15, 17. Jer. 17. 20, 21, 22. Exod. 23. 12.

Q. *What are the sins forbidden in the fourth Commandment?*

A. The sins forbidden in the fourth Commandment, are, all omissions of the duties required *g*, all careless, negligent and unprofitable performing of them, and being weary of them *h*; all profaning the day by idleness, and doing that which is in it self sinful *i*; and by all needless works, words, and thoughts about our worldly employments and recreations *k*.

g Ezek. 22. 26. *h* Acts. 20. 7, 9. Ezek. 33. 30, 31, 32. Amos 8. 5. Mal. 1. 13. *i* Ezek. 23. 38. *k* Jer. 17. 24, 27. Isai. 58. 13.

Q. *What are the reasons annexed to the*

the fourth Commandment the more to enforce it?

A. The reasons annexed to the fourth Commandment the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, & reserving but one for himself, in these words [*Six days shalt thou labour, and do all thy work l,*] from Gods challenging a special propriety in that day [*The seventh day is the Sabbath of the* LORD *thy* GOD *m*] from the example of God, who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day*: and from that blessing which *God* put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; [*Wherefore the Lord blessed the Sabbath-day and hallowed it n.*]

l Exod. 20. 9. *m* Exod. 20. 10. *n* Exod. 10. 11.

Q. *Why is the word* Remember *set in the beginning of the fourth* Commandment?

A.

A. The word *Remember* is set in the beginning of the fourth Command-ment *o*, partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it *p*, and in keeping it, better to keep all the rest of the Commandments *q*: & to continue a thankful remembrance of the two great benefits of Creation, & Redemption, which contain a short abridgment of Religion *r*: and partly because we are very ready to forget it, for that there is less light of nature for it *s*, and yet it restraineth our natural liberty in things at other times lawful, that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctifie it *w*, & that Satan with his instruments much labour to blo-

o Exod. 20. 8. *p* Exod. 16. 23. Luk. 23. 54, with Mark. 15. 42. Neh. 13. 19. *q* Psal. 92. tit. with v. 13, 14. Ezek. 20. 12, 19, 20. *r* Gen. vers. 2, 3. Psal. 118. 22, 24. with Acts 4. 10, Rev. 1. 10. *s* Ezek. 22. 26. *t* Neh. 9. 14. *w* Exod. 34. 21 *w* Deut. 5. 14, 15. Amos 8. 5.

A ou

out the glory, and even the memory of
t, to bring in all irreligion and impie-
y x.

x Lam. 1. 7. Jer. 17. 21, 22, 23. Neh. 13. 15. to 21.

Q. *What is the sum of the six Com-
mandments, which contain our duty to
man?*

A. The sum of the six Command-
ments, which contain our duty to man,
s, to love our neighbour as our selves
y, and to do to others what we would
ave them do to us z.

y Mat. 22. 39. z Mat. 7. 12.

Q. *Which is the fifth Command-
ment.*

A. The fifth Commandment is,
*Honour thy father and thy mother, that thy
days may be long upon the land which the
Lord thy God giveth thee* a.

a Ex. 20. 12.

Q. *Who are meant by Father and Mo-
ther in the fifth Commandment.*

A. By Father and Mother, in the fifth
Commandment, are meant not only
atural parents b, but all superiours in

b Pro. 23. 22, 25. Eph. 6. 1, 2.

age *c*, & gift *d*, and especially such by Gods Ordinance are over us in plac of Authority, whether in Family Church *f*, or Common-wealth *g*.

c 1 Tim. 5. 1, 2. *d* Gen. 4. 20, 21, 22. Gen. v. 8. *e* 2 Kings 5. 13. *f* 2 Kings 2. 12. & 13. v. Gal. 4. 19. *g* Isa 49. 23.

Q. *Why are Superiours stiled, Fath and Mother?*

A. Superiours are stiled Father an Mother, both to teach them in all duti towards their inferiours, like natur parents, to express love and tenderne to them, according to their several re lations *h*, and to work inferiours to greater willingness and cheerfulness i performing their duties to their Sup riours as to their parents *i*.

h Eph 6. 4. 2 Cor. 12. 14. 1 Thess. 2. 7, 8, Numb. 11. 11, 12. *i* 1 Cor. 4. 14, 15, 16. 2 Kin 5. v 13.

Q. *What is the general scope of the fift commandment?*

A. The general scope of the fift Commandment, is, the performanc of those duties which we mutually ow

in our several relations, as Inferiours, Superiours, Equals *k*.

k Eph. 5.21. 1 Pet. 2.17. Rom. 12.10.

Q. *What is the honour that Inferiours owe to their Superiours?*

A. The honour which Inferiours owe to their Superiours, is all due reverence in heart *l*, word *m*, and behaviour *n*, prayer and thanksgiving for them *o*, imitation of their vertues and graces *p*, willing obedience to their lawful commands & counsels *q*, due submission to their corrections *r*, fidelity to *s*, defence *t*, & maintenance of their persons & authority, according to their several ranks, & the nature of their places *u*; bearing with their infirmities, & cover-

l Mal. 1.6. Lev. 19.3. *m* Prov. 31.28. 1 Pet. 3. v. 6. *n* Levit. 19.32. 1 Kings 2.19. *o* 1 Tim. 2. 1,2. *p* Heb. 13.7. Phil. 3.17. *q* Ephes. 6. 1, to 7. 1 Pet. 2. 13, 24. Rom. 13 1, 10 5. Heb. 13. 17. Pro. 4 3, 4. & 23. 22. Exod. 18. 19, 24. *r* Heb. 12,9. 1 Pet. 2, 18, 19, 20. *s* Tit. 2.9,10. *t* 1 Sam. 6.15, 16. 2 Sam. 18. 3. Esth. 6. 2. *u* Mat. 22. 21. Rom. 13, 6, 7. 1 Tim. 5. 17, 18. Gal 6. v. 6. Gen. 45. 11. & 47. 12.

ing them in love *w*, that so they may be an honour to them and to their government *x*.

w 1 Pet. 2. 18. Prov. 23. 22. Gen. 9. 23. *x* Ps. 127. 3, 4, 5. Prov. 31. 23.

Q. *What are the sins of Inferiours against their Superiours?*

A. The sins of Inferiours against their Superiours, are all neglect of the duties required toward them *y*, envying at *z*, contempt of *a*, and Rebellion *b* against their persons *c*, and places *d*, in their lawful counsels *e*, commands and corrections *f*, cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame & dishonour to them and their Government *h*.

y Mat. 15. 4, 5, 6. *z* Num. 11. 28, 29. *a* 1 Sam. 8. 7. Isa. 3. 5. *b* 2 Sam. 15. 1, to 12. *c* Exod. 21. 15. *d* 1 Sam. 10, 27. *e* 1 Sam. 2. 25. *f* Deut. 21. 18, to 21. *g* Prov. 30. 11, 17. *h* Prov. 19. 26.

Q. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and bless

i Col. 3. 19. Tit. 2. 4. *k* 1 Sam. 12. 23 Job 1. 5.

their

their inferiours *l*; to instruct *m*, counsel and admonish them *n*; countenancing *o*, commending *p*, and rewarding such as do well *q*; discountenancing *r*, reproving & chastising such as do ill *s*, protecting *t*, & providing for them all things necessary for soul *u* and body *w*; and by grave, wise, holy and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

l 1 Kings 8. v. 55, 56. Hebr. 7. v. 7, 8. Genes. 49. v. 28. *m* Deut. 6. ver. 6, 7. *n* Ephes. 6. v. 4. *o* 1 Pet. 3. v. 7. *p* 1 Pet. 2. ver. 14. Rom. 13. 3. *q* Esther 6. 3. *r* Rom. 13. 3, 4. *s* Prov. 29. v. 15. 1 Pet. 2. ver. 14. *t* Iob 29. v. 12, to 17. Isai. 1. ver. 10, 17. *u* Ephes. 6. v. 4. *w* 1 Tim. 5. v. 8. *x* 1 Tim. 4. v. 12. Tit. 2. 3, 4, 5. *y* 1 Kings 3. v. 28. *z* Tit. 2. 15.

Q. *What are the sins of Superiours?*

A. The sins of Superiours are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or

a Ezek. 34. 2, 3, 4. *b* Phil. 2. 21. *c* John 5. v. 44. & 7. 18.

pleasure *d*, commanding things unlawful *e*, or not in the power of inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evil *i*, diſſwading, diſcouraging or diſcountenancing them in that which is good *k*, correcting them unduly *l*, careleſs expoſing, or leaving them to wrong, temptation, and danger *m*, provoking them to wrath *n*, or any way diſhonouring themſelves, or leſſening their authority, by an unjuſt, indiſcreet, rigorous, or remiſs behaviour *o*.

d Iſ. 56. 10, 11. Deut. 17. 17. *e* Dan. 3. 4, 5, 6. Acts 4. 17, 18. *f* Exod. 5. 10, to 18. Mat. 23. 2, 4. *g* Mat. 14. 8. with Mark 6. 24. *h* 2 Sam. 13. 28. *i* 1 Sam. 3, 13. *k* John 7. 46, to 49. Col. 3. 21. Exod. 5. 17. *l* 1 Pet. 2. 18, 19, 27. Heb. 12. 10. Deut. 25. 3. *m* Gen. 38. 11, 26. Acts 18. ver. 17. *n* Eph. 6. 4. *o* Gen. 9. 21. 1 Kings 12. 13, to 16. 1 Kings 1. 6. 1 Sam. 2, 29, 30, 31.

Q. *What are the duties of equals?*

A. The dutys of equals are, to regard the dignity and worth of each other *p*, in giving honor to go one before another

p 1 Pet. 2. 17.

other *q*,

other *q*, and to rejoyce in each others gifts and advancement as in their own *r*.

q Rom. 12. 10. *r* Rom. 12. 15, 16. Phil. 2. 3, 4.

Q. *What are the sins of equals?*

A. The sins of equals are, beside the neglect of the dutys required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity one of another *w*, & usurping pre-eminence one over another *x*.

s Rom. 13. 8. *t* 2 Tim. 3. v. 3. *u* Acts 7. 9. Gal. 5. 26. *w* Numbers 12. 2. Esther 6. 12, 13. *x* 3 John v. 9. Luke 22. 24.

Q. *What is the reason annexed to the fifth Commandment, the more to enforce it?*

A. The reason annexed to the fifth Commandment, in these words, [*That thy days may be long upon the land which the Lord thy God giveth thee* y,] is an express promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment *z*.

y Exod. 20. 12. *z* Deut. 5. 16. 1 Kings 8. 25. Eph. 6. 2, 3.

Q. *Which is the sixth Commandment?*

A, The sixth Commandment is, *Thou shalt not kill a.* *a Exod. 20. 13.*

Q. *What are the duties required in the Sixth Commandment?*

A. The duties required in the sixth Commandment, are, all careful studies, & lawful endeavours to preserve the life of our selves *b*, & others *c*; by resisting all thoughts and purposes *d*, subduing all passions *e*, & avoyding all occasions *f*, temptations *g*, & practices, which tend to the unjust taking away the life of any *h*, by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietness of mind *l*, chearfulness of spirit *m*; a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labour

b Eph. 5. 28, 29. *c* 1 Kings 18. 4. *d* Jer. 26. 15, 16. Acts 23. 12, 16, 17, 21, 27. *e* Eph. 4. 26, 27. *f* 2 Sam. 2. 22. Deut. 22. 8. *g* Mat. 4. 6, 7. Prov. 1. 10, 11, 15, 16. *h* 1 Sam 24. 12. 1 Sam. 26. v. 9, 10, 11. Gen. 37. 21. 22. *i* Ps. 82. 4. Pr. 24. v. 11, 12. 1 Sam. 14. 45. *k* Iam 5. 7, to 11. Heb. 12. v. 9. *l* 1 Thess. 4. 11. 1 Pet. 3. 4. Ps. 37. 8. to 11. *m* Prov. 17. 22. *n* Prov. 25. 16, 27. *o* 1 Tim. 5. v. 23. *p* Isai. 38. 21. *q* Psalm 127. 2.

r, &

r,& recreations *s*,by charitable thoughts *t*,love *u*,compassion *w*,meekness,gentleness, kindness *x*, peaceable *y*, mild,& courteous speeches & behavior *z*, forbearance,readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil *a*; comforting & succouring the distressed, & protecting and defending the innocent *b*.

r Eccl. 5. 12. 2 Thess. 3. 10, 11. Prov. 16.v.26. *s* Eccl. 3. 4, 11. *t* 1 Sam. 19.4,5. 1 Sam.22.13,14. *u* Rom. 13. 10. *w* Luke 10. 33, 34, 35. *x* Col. 3. 12,13. *y* James 3. 17. *z* 1 Pet. 3.8,to 11. Pr.15. v.1. Judg.8.1,2,3. *a* Mat. 5.24. Eph.4.2,32. Rom. 12. 17, 20, 21. *b* 1 Thes. 5. 14. Job 31. 19, 20. Mat. 25. 35, 36. Prov. 31. 8, 9.

Q. *What are the sins forbidden in the sixth Commandment?*

A. The sins forbidden in the sixth Commandment, are, all taking away the life of our selves *c*, or of others *d*, except in case of publick justice *e*, lawful war *f*, or necessary defence *g*; the neglecting or withdrawing the lawful

c Acts 16.28. *d* Gen.9.6. *e* Numb.35. 31,33. *f* Jer.48. 10. Deut. 20. chapter *g* Exod. 22. 2, 3.

and neceſſary means of preſervation of life *h*, ſinful anger *i*, hatred *k*, envy *l*, deſire of revenge *m*, all exceſſive paſſions *n*, diſtracting cares *o*, immoderate uſe of meat, drink *p*, labour *q*, and recreations *r*, provoking words *ſ*, oppreſſion *t*, quarrelling *u*, ſtriking, wounding *w*, & whatſoever elſe tends to the deſtruction of the life of any *x*.

h Matt. 25. 42, 43. Jam. 2. 15, 16. Eccl. 6. v. 1, 2. *i* Mat. 5 22. *k* 1 John 3. 15. Lev. 19. 17. *l* Prov. 14. 30. *m* Rom. 12. 19. *n* Epheſ. 4. 31. *o* Mat. 6. 31, 34. *p* Luke 21. 34. Rom. 13. 13. *q* Eccl. 12. 12. & 2. 22, 23. *r* Iſa. 5. 12. *ſ* Prov. 15. 1. & 12. 18. *t* Ezek. 18. 18. Exod. 1. 14. *u* Gal. 5. 15. Prov. 23. 19. *w* Num. 35, 16, 17, 18, 21. *x* Exod. 21. 18, to the end.

Q. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, *Thou ſhalt not commit adultery* y.

y Exod. 20. 14.

Q. *What are the duties required in the ſeventh Commandment?*

A. The duties required in the ſeventh Commandment, are, chaſtity in body, mind, affections *z*, words *a*, and behaviour *b*,

z 1 Theſſ. 4. 4. Job 31. 1. 1 Cor. 7. 34. *a* Col. 4. v. 6.

vlour *b*, and the preservation of it in our selves and others *c*, watchfulness over the eyes, & all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparel *g*, marriage by those that have not the gift of continency *h*, conjugal love *i*, and cohabitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleanness, & resisting temptations thereunto *m*.

b 1 Pet. 3. 2. *c* 1 Cor. 7. 2, 35, 36. *d* Job 31. ver. 1. *e* Acts 24. 24, 25. *f* Prov. 2. 16, to 20. *g* 1 Tim. 2. 9. *h* 1 Cor. 7. 2, 9. *i* Prov. 5 19, 20. *k* 1 Pet. 3. 7. *l* Prov. 31, 11, 27, 18. *m* Prov. 5. 8. Gen. 39. 8, 9, 10.

Q. *What are the sins forbidden in the seventh Commandment?*

A. The sins forbidden in the seventh Commandment, besides the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, & all unnatural lusts *q*, all unclean imaginations, thoughts, purposes and af-

n Prov. 5. 7. *o* Heb. 13. 4. Gal. 5. 19. *p* 2 Sam. 13. 14. 1 Cor. 5. 1. *q* Rom. 1. 24, 26, 27. Lev. 20. 15, 16.

fections *r*, all corrupt or filthy communications, or liſtening thereunto *ſ*; wanton looks *t*, impudent or light behaviour, immodeſt apparel *u*, prohibiting of lawful *w*, and diſpenſing with unlawful marriages *x*; allowing, tolerating, keeping of ſtews, and reſorting to them *y*; intangling vows of ſingle life *z*; undue delay of marriage *a*; having more wives or husbands than one at the ſame time *b*; unjuſt divorce *c*, or deſertion *d*; idleneſs, gluttonny, drunkenneſs *e*, unchaſt company *f*, laſcivious ſongs, books, pictures, dancings, ſtage-playes *g*, and all other provocations to, or acts of uncleanneſs either in our ſelves or others *h*.

r Mat. 5. 28. & 15. 19. Col. 3. 5. *ſ* Eph. 5. 3, 4. Proverb. 7. 5, 21, 22. *t* Iſai. 3. 16. 2 Pet. 2. 14. *u* Prov. 7. 10, 33. *w* 1 Tim. 4. 3. *x* Lev. 18. 1 to 21. Mark 6. 18. Mal. 2. 11, 12. *y* 1 Kin. 15. 12. 2 King. 23, 7. Deut. 23. 17, 18. Lev. 19. 29. Jer. 5. 7. Prov. 7. 24, to 27. *z* Matth. 19. 10, 11. *a* 1 Cor. 7. 7, 8, 9, Gen. 38. 26. *b* Mal. 2. 14, 15. Mat. 19. 5. *c* Mal. 2. 16. Mat. 5. 32. *d* 1 Cor. 7. 12, 13. *e* Ezek. 16. 49. Prov. 23, 30, to 33. *f* Gen. 39. 10. Prov. 5. 8. *g* Eph. 5. 4. Ezek. 23. 14, 15, 16. Iſai. 23. 15, 16, 17. & 3. 16. Rom. 13. 13. 1 Per. 4. 3. *h* 2 Kings 9. 30. with Jerem. 4. 30. and Ezek. 23. 40.

Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, *Thou shalt not steal* i. i Exod. 20. 15.

Q. *What are the duties required in the eighth Commandment?*

A. The duties required in the eighth Commandment, are, truth, faithfulness, and justice in contracts, and commerce between man and man k; rendering to every one his due l; restitution of goods unlawfully detained from the right owners thereof m; giving and lending freely, according to our abilities, & the necessities of others n; moderation of our judgements, wills, and affections, concerning worldly goods o; a provident care and study to get p, keep, use, & dispose those things which are necessary & convenient for the sustentation of our nature, & suitable to our condition q; a law-

k Psal. 15. 2, 4. Zech. 7. 4, 10. & 8. 16, 17. l Rom. 13. 7. m Lev. 6. 2, 3, 4, 5. with Luke 19. 8. n Luke 6. 30, 38. 1 John 3. v. 17. Ephes. 4. v. 28. Galat. 6. v, 10. o 1 Tim. 6. 6, 7, 8, 9. Gal. 6. 14. p 1 Tim. 5. 8. q Proverb. 27. v. 23, to the end. Eccl. 2. 24. & 3. 12, 13. 1 Tim. 6. 17, 18. Isai. 38. v. 1. Matth. 11. 8.

ful

ful calling *r*, and diligence in it *s*; frugality *t*; avoyding unneceſſary lawſutes *u*, and ſuretiſhip, or other like ingagements *w*; and an endeavour by all juſt and lawful means to procure, preſerve and further the wealth and outward eſtate of others, as well as our own *x*.

r 1 Cor. 7. 20. Gen. 2. 15. & 3. 19. *s* Eph. 4. 28. Prover. 10. 4. *t* John 6. 12. Prov. 21. 20. *u* 1 Cor. 6. 1, to 9. *w* Prov. 6. 1, to 6. Prov. 11. ver. 15. *x* Deuter. 22. 1, 2, 3, 4. Exod. 23, 4, 5. Gen. 47. 14, 28. Phil. 2. 4. Mat. 20. 39. Lev. 25. 35.

Q. *What are the ſins forbidden in the eighth Commandment?*

A. The ſins forbidden in the eighth Commandment, beſide the neglect of the duties required *y*, are, theft *z*, robbery *a*, man-ſtealing *b*, and receiving any thing that is ſtolen *c*, fraudulent dealing *d*, falſe weights & meaſures *e*, removing land-marks *f*, injuſtice and unfaithfulneſs in contracts between man and

y Jam. 2. 15, 16. 1 John 3. 17. *z* Eph. 4. 28. *a* Pſal. 62. 10. *b* 1 Tim. 1. 10. *c* Prov. 29. 24. Pſalm 50. 18. *d* 1 Theſſal. 4. 6. *e* Prov. 11. 1. & 20. 10. *f* Deut. 19. 14.

man

man *g*, or in matters of trust *h*; oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law-suites *n*, unjust inclosures, and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawful callings *q*, and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching our selves *r*; covetousness *s*; inordinate prizing and affecting worldly goods *t*; distrustful & distracting care and studies in getting, keeping and using them *u*; envying at the prosperity of others *w*; as likewise idleness *x*, prodigality, wastful gaming, and all other ways whereby we do unduly prejudice our own outward e-

g Amos 8. 5. Psal. 37. 21. *h* Luke 16. 10, 11, 12. *i* Ezek. 22. 29. Lev. 25. 17. *k* Mat. 23. 25. Ezek. 22. 12. *l* Ps. 15. 5. *m* Iob 15. 34. *n* 1 Cor. 6. 6, 7, 8. Prov. 3. 29, 30. *o* Isa. 5. 8. Mic. 2. 2. *p* Prov. 11. 26. *q* Acts 19. 19, 24, 25. *r* Iob 20. v. 19. Iames 5. 4. Prov. 21. 6. *s* Luke 12. 15. *t* 1 Tim. 6. 5. Col. 3. 2. Prov. 23. 5. Psal. 62. 10. *u* Matth. 6. vers 25, 31, 34. 35. Eccles. 5. v. 12. *w* Psalm 73. 3. & 37. 1, 7. *x* 2 Thessal. 3. 11. Prov. 18. 9.

state

ſtate *y*: & defrauding our ſelves of th due uſe & comfort of that eſtate whic God hath given us *z*.

y Prov. 21. 17. & 23. 20, 21. & 28. 19. *z* Ec 4. 8. & 6. 2. 1 Tim. 5. 8.

Q. *What is the ninth Commandment?*

A. The ninth Commandment is *Thou ſhalt not bear falſe witneſs againſt th neighbour* a. *a* Exod 20. 16.

Q. *What are the duties required in th ninth Commandment?*

A. The duties required in the ninth Commandment, are, the preſerving & promoting of truth between man an man *b*, & the good name of our neighbour, as well as our own *c*, appearing & ſtanding for *d*, & from the heart *e*, ſincerely *f*, freely *g*, clearly *h*, and fully *i*, ſpeaking the truth, & only the truth, in matters of judgment and juſtice *k*, and in all other things whatſoever *l*; a charitable eſteem of our neighbours *m*, lo-

b Zechar. 8. verſ. 16. *c* 3 John. verſ. 12. *d* Prov. 31. 8, 9. *e* Pſ. 15. 2. *f* 2 Chron. 19. 9. *g* 1 Sam. 19. 4, 5. *h* Josh. 7. 19. *i* 2 Sam. 14. v. 18, 19, 20. *k* Lev. 19. 15. Pr. 14. 5, 25. *l* 2 Cor. 1. 17, 18. Eph. 4. 25. *m* Heb. 6. 9. 1 Cor. 13. ver. 7.

ving,

ying, desiring, and rejoycing in their good name *n*, sorrowing for *o*, & covering of their infirmities *p*, freely acknowledging their gifts & graces *q*, defending of their innocency *r*, a ready receiving of a good report *s*, & unwillingness to admit of an evil report concerning them *t*, discouraging tale-bearers *v*, flatterers *w*, and slanderers *x*, love & care of our own good name, & defending it when need requireth *y*, keeping of lawful promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

n Rom. 1. 8. 2 Joh. v. 4. 3 Joh. v. 3, 4. *o* 2 Cor. 4. & 12. 21. *p* Prov. 17. 9. 1 Pet. 4. 8. *q* 1 Cor. 4, 5, 7. 2 Tim. 1. 4, 5. *r* 1 Sam. 22. 14. *s* 1 Cor. 13. 6, 7. *t* Ps. 15. 3. *v* Prov. 25. 23. *w* Pro. 26. 24, 25. *x* Psalm 101. 5. *y* Pro. 22. 1. Iohn 8. 9. *z* Ps. 15. 4. *a* Phil. 4. 8.

Q. *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment, are, all prejudicing the truth, & the good name of our neighbours as well as our own *b*, especially in

b 1 Sam. 17. 28. 2 Sam. 16. 3. & 1. 9, 10, 15, 16.

pub-

publick judicature *c*; giving false evidence *d*; suborning false witnesses *e*; wittingly appearing & pleading for an evil cause; outfacing and overbearing the truth *f*; passing unjust sentence *g*; calling evil good, and good evil; rewarding the wicked according to the work of the righteous, & the righteous according to the work of the wicked *h*; forgery *i*; concealing the truth; undue silence in a just cause *k*; & holding our peace when iniquity calleth for either a reproof from our selves *l*, or complaint to others *m*; speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtful and equivocal expressions to the prejudice of truth or justice *q*.

c Lev. 19. 15. Hab. 1. 4. *d* Prov. 19. 5. & 6. v. 16, 19. *e* Acts 6. 13. *f* Jer. 9. 3, 5 Acts 24. 2. 5. Psal. 12, 3, 4. & 52. 1, 2, 3, 4. *g* Prov. 17. 15. 2 Kings 21. 9. 10, 11, 12, 13. *h* Isa. 5. 23. *i* Psal. 119. 69. Luk. 19. 8. Luke 16. 5, 6, 7. *k* Lev. 5. 1. Deut. 13. 8. Acts 5. 3, 8, 9. 2 Tim. 4. 16. *l* 1 King. 1. 6. Lev. 19. 17. *m* Isa. 5. 9, 4. *n* Prov. 29. 11. *o* 1 Sam. 12. 9, 10. with Psal. 52. 1, 2, 3, 4. *p* Psal. 56. 6. John 2. 19. with Mat. 26. 60, 61. *q* Gen. 3. 5. & 26. 7, 9.

speak

speaking untruth *r*, lying *s*, slandering *t*, Backbiting *u*, detracting *w*, tale-bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, & partial censuring *d*; misconstruing intentions, words & actions *e*; flattering *f*; vain-glorious boasting *g*; thinking or speaking too highly or too meanly of our selves or others *h*; denying the gifts & graces of *God i*; aggravating smaller faults *k*; hiding, excusing, or extenuating of sins when called to a free confession *l*; unnecessary discovering of infirmities *m*; raising false ru-

r Isai. 59. 13. *s* Levit. 19. v. 11. Colloss. 3. 9. *t* Psalm 50. 20. *u* Psalm 15. v. 3. *w* James 4. 11. Ierem. 38. 4. *x* Levit. 19. 16. *y* Rom. 1. v. 29, 30. *z* Gen. 21. ver. 6. with Galat. 4. 29. *a* 1 Corinth. 6. 10. *b* Matth. 7. 1. *c* Acts 28. v. 4. *d* Genes. 38 24. Rom. 2. v. 1. *e* Neh. 6. v. 6, 7, 8. Rom. 3. 8. Psalm 69. 10. 1 Sam. 1. ver. 13, 14, 15. 2 Sam. 10. v. 3. *f* Psalm 12. ver. 2, 3. *g* 2 Tim. 3. 2. *h* Luke 18. v. 9. 11. Rom. 12. 16. 1 Corinth. 4. 6. Acts 12. ver. 22. Exod. 4. ver. 10, to 14. *i* Job 27. 5, 6. & 4. v. 6. *k* Matth. 7. 3, 4, 5. *l* Prov. 28. 13. Prov. 30. 20. Genes. 3. v. 12, 13. Jerem. 2. 35. 2 Kings 5. 25. Genes. 4. v. 9. *m* Genes. 9. 22. Prov. 25. 9, 10.

mors *n*;

mours *n*; receiving & countenancing evil reports *o*, and ſtopping our ears againſt juſt defence *p*; evil ſuſpition *q*; envying or grieving at the deſerved credit of any *r*, endeavouring or deſiring to impair it *ſ*, rejoycing in their diſgrace & infamy *t*; ſcornful contempt *u*; fond admiration *w*; breach of lawful promiſes *x*; neglecting ſuch things as are of good report *y*; and practiſing or not avoyding our ſelves, or not hindring, what we can in others, ſuch things as procure an ill name *z*.

n Exo. 23. 1. *o* Prov. 29. 12. *p* Acts 7. 56, 57. Job 31. 13, 14. *q* 1 Cor. 13. 5. 1 Tim. 6. 4. *r* Num. 11. 29. Mat. 21. 15. *ſ* Ezra 4. 12, 13. *t* Jer. 48. 27. *u* Pſal. 35. 15, 16, 21. Mat. 27. 28, 29. *w* Jude v. 16. Acts 12. 22. *x* Rom. 1. 31. 2 Tim. 3. v. 3. *y* 1 Sam. 2. 24. *z* 2 Sam. 13. 12, 13. Prov. 5. 8, 9. & 6. 33.

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours* 2. *a* Exod. 20. 17.

Q.

Q. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandment, are, such a full contentment with our own condition *b*, & such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*.

b Hebr. 13.5. 1 Tim. 6.6. *c* Job 31. v. 29. Rom. 12. 15. Psal. 122 v. 7, 8, 9. 1 Tim. 1. v. 5. Esther 10.3. 1 Cor. 13.4,5,6,7.

Q. *What are the sins forbidden in the tenth Commandment?*

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate *d*, envying *e* and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

d 1 Kings 21.4. Esther 5. 13. 1 Corinth. 10. ver. 10. *e* Gal. 5. 26. James 3. 14, 16. *f* Psalm 112. v. 9, 10. Nehem. 2. 10. *g* Rom. 7. ver. 7, and 13. vers. 9. Colos. 3. ver. 5. Deuter. 5. v. 21.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No man is able either of himself *h*, or by any grace received in this life, perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word and deed *l*.

h Jam. 3. 2. John 15. 5. Rom. 8. 3. *i* Eccl. 7. v. 20. 1 John 1. 8, 10. Gal. 5. 17. Rom. 7. 18, 19. *k* Gen. 6. 5. & 8. 21. *l* Rom. 3. 9, to 21. Jam. 3. verſ. 2, to 13.

Q. *Are all tranſgreſſions of the Law of God equally hainous in themſelves, and in the ſight of God?*

A. All tranſgreſſions of the Law of God are not equally hainous, but ſome ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God than others *m*.

m Iohn 19. 11. Ezek. 8. 6, 13, 15. 1 Iohn 5. v. 16. Pſalm 78. 17, 32, 56.

Q. *What are thoſe aggravations that make ſome ſins more hainous than others?*

A. 1 Sins receive their aggravations from the perſons offending *n*, if they be of riper age *o*, greater experience,

n Jer. 2. 8. *o* Job 32. 7, 9. Eccl. 4, 13.

of

or grace *p*, eminent for profession *q*, gifts *r*, place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by others *w*.

2. From the parties offended *x*, if immediately against God *y*, his attributes *z*, and worship *a*; against Christ, and his grace *b*; the holy Spirit *c*, his witness *d*, and workings *e*; against superiours, men of eminency *f*, and such as we stand especially related and engaged unto *g*; against any of the Saints *h*, particularly weak brethren *i*, the souls of them,

p 1 Kings 11. 4, 9. *q* 2 Sam. 12. 14. 1 Cor. 5. ver. 1. *r* Jam. 4 17. Luke 12. 47, 48. *s* Jer. 5. ver. 4, 5. *t* 2 Sam. 12. ver. 7, 8, 9. Ezek. 8. v. 11, 12. *u* Rom. 2. v. 17, to 25. *w* Galat. 2. 11, to 14. *x* Matth. 22. 38, 39. *y* 1 Sam. 2. v. 25. Act, 5. 4. Psalm 51. 4. *z* Rom. 2. 4. *a* Mal. 1. ver. 8, 14. *b* Hebr. 2. v. 2, 3, 12, 25. *c* Hebr. 10. 29. Matt. 12, 31, 32. *d* Ephes. 4. 30. *e* Heb. 6. 4, 5. *f* Jude ver. 8. Numb. 12. ver. 8, 9. Isai. 3. ver. 5. *g* Prov. 30. 17. 2 Cor. 12 15. Psal. 55. 12, to 15. *h* Zeph. 2. 8, 10, 11. Matth. 18. 6. 1 Corinth. 6. ver. 8. Revelat. 17. 6. *i* 1 Corinth. 8. v. 11, 12. Rom. 14. ver. 13, 15, 21.

or any other *k*; and the common good of all or many *l*.

3 From the nature & quality of the offence *m*, if it be against the expreſs letter of the Law *n*, break many Commandments, contain in it many ſins *o*; if not only conceived in the heart, but breaks forth in words and actions *p*; ſcandalize others *q*, and admit of no reparation *r*: if againſt means *ſ*, mercies *t*, judgments *u*, light of nature *w*, conviction of conſcience *x*, publick or private admonition *y*, Cenſures of the Church *z*, civil puniſhments *a*, and our

k Ezek. 13. 19. 1 Cor. 8. 12. Revel. 18. 13. Matth. 23. 15. *l* 1 Theſſal. 2. 15, 16. Josh. 22. ver. 20. *m* Proverb. 6. 30. to the end. *n* Ezra 9. ver. 10, 11, 12. 1 Kings 11. 9, 10. *o* Colloſſ. 3. ver. 5. 1 Tim. 6. 10. Proverb. 5. ver. 8, 9, 10, 11. 12. & 6. 32, 33. Josh. 7. 21. *p* James 1. ver. 14, 15. Matt. 5. 22. Mich. 2. 1. *q* Matt. 18. ver. 7. Rom. 2. 23, 24. *r* Deut. 22. 22. with ver. 28, 29. Prov. 6. 32, 33, 34, 35. *ſ* Matt. 11. ver. 21. to 24. John 15. ver. 22. *t* Iſa. 1. ver. 3. Deuter. 32. 6. *u* Amos 4. 8, 9, 10, 11. Jerem. 5. 3. *w* Rom. 1. v. 26, 27. *x* Rom. 1. 32. Dan. 5. 22. Tit. 3. 10, 11. *y* Pro. 29. 1. *z* Tit. 3. 10. Mat. 18. v. 17. *a* Prov. 27. 12. Prov. 23. ver. 25.

own

own prayers, purposes, promises *b*, vows *c*, covenants *d*, and engagements to God or Man *e*; if done deliberately *f*, wilfully *g*, presumptiously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*; or relapsing after repentance *q*.

4. From circumstances of time *r*, and place *s*, if on the Lords Day *t*, or other times of Divine Worship *u*, or immediately before *w*, or after these *x*, or other helps to prevent or remedy such carriages *y*; if in publick, or in the presence of others, who are thereby likely to be provoked or defiled *z*.

b Psalm 78. v. 34, 35, 36, 37. Jerem. 2. 20. Jerem. 42. v. 5, 6, 20, 21. *c* Eccles. 5. v. 4, 5, 6. Prov. 20. v. 25. *d* Levit. 26. 25. *e* Prov. 2. 17. Ezek. 17. v. 18, 19. *f* Psalm 36. 4. *g* Jer. 6. 16. *h* Num. 15. 30. Exod. 21. 14. *i* Jer. 3. 3. Pro. 7. 13. *k* Ps. 52. 1. *l* 3 John v. 10. *m* Nu. 14. 22. *n* Zech. 7. v. 11, 12. *o* Pro. 2. 14. *p* Is. 57. 17. *q* Jer. 34. 8, to 11. 2 Pet. 2, 20, to 22. *r* 2 King 5. 26. *s* Jer. 7. 10. Isai. 26. 10. *t* Ezek. 23. 37, 38, 39. *u* Isai. 58. 3 4, 5. Num. 25. 6, 7. *w* 1 Cor. 11. 20, 21. *x* Jer. 7. 8, 9, 10. Prov. 7. 14, 15. Joh. 13. 27, 30. *y* Ezra 9. 13, 14, 2 Sam. 16. 22. 1 Sam. 2. 22, 23, 24.

Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignty *a*, goodness *b*, and holiness of God *c*, and against his righteous law *d*, deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*; and cannot be expiated but by the blood of Christ *h*.

a Jam. 2. 10, 11. *b* Exod. 20. 1, 2. *c* Hab. 1. 13. Lev. 10. 3. & 11. 44, 45. *d* 1 John 3. 14. Rom. 7. 12. *e* Ephes. 5. 6. Galat. 3. 10. *f* Jam. 3. 39. Deut. 28. 15, to the end. *g* Mat. 25, 41. *h* Heb. 9. v. 22. 1 Pet. 1. 18, 19.

Q. *What doth God require of us, that we may escape his wrath and curse, due to us by reason of the transgression of the Law?*

A. That we may escape the wrath & curse of God due to us by reason of the transgression of the Law, he requireth of us repentance towards God, and faith towards our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

i Acts 20. 21. Mat. 3. 7, 8. Luk. 13. 3, 5. Acts 16. 30, 31. Joh. 3. 16, 18. *k* Prov. 2, 1, to 6. & 8. v. 33. to the end.

Q.

Q. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means, whereby Christ communicates to his Church the benefits of his mediation, are, all his Ordinances; especially the Word, Sacraments, and Prayer: all which are made effectual to the elect for their salvation *l*.

l Mat. 28. 19., 20. Acts 2. 42, 46, 47.

Q. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightning *m*, convincing, and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of conforming them to his Image *p*, and subduing them to his will *q*, of strengthning them against temptations

m Neh. 8. 8. Acts 26. 18. Psal. 19. 8. *n* 1 Cor. 14. 24, 25. 2 Chr. 34. 18, 19, 26, 27, 28. *o* Acts 2. 37, 41. & 8. 27, to 39. *p* 2 Cor. 3. 18. *q* 2 Cor. 10. 4, 5, 6. Rom. 6, 17.

and corruptions *r*, of building them up in grace *s*, & establishing their heart in holiness and comfort through faith unto salvation *t*.

r Mat. 4. 4, 7, 10. Eph. 6. 16, 17. Psal. 19. 11. 1 Cor. 10. 11. *s* Acts 20. 32. 2 Tim. 3. 15, 16, 17. *t* Rom. 16. 25. 1 Thess. 3. 2, 10, 11, 13. Rom. 15. 4. Rom. 10. 13, 14, 15, 16, 17. Rom. 1. 16.

Q. *Is the Word of God to be read by all?*

A. Although all are not to be permitted to read the word publickly to the congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, & with their families *x*, to which end the holy Scriptures are to be translated out of the Original into vulgar languages *y*.

u Deut. 31, 9, 11, 12, 13. Neh. 8. 2, 3. & 9. 2, 3, 4, 5. *w* Deut. 17. 19. Rev. 1. 3. John 5. 39. Isai. 34. 16 *x* Deut. 6. 6, 7, 8, 9. Gen. 18. 17, 19. Ps. 78. 5, 6, 7. *y* 1 Cor. 14. 6, 9, 11, 12, 15, 16, 24, 27, 28.

Q. *How is the Word of God to be read?*

A. The holy Scriptures are to be read with an high and reverend esteem of them

them *z*; with a firm perſwaſion that they are the very word of God *a*, & that he only can enable us to underſtand them *b*, with deſire to know, believe, & obey the will of *God* revealed in them *c*, with diligence *d*, and attention to the matter and ſcope of them *e*, with meditation *f*, application *g*, ſelf-denial *h*, and prayer *i*.

z Pſal. 19. 10. Neh. 8. 3, to 10. Exodus 24. 7. 2 Chron. 34. 27. Iſ. 66. 2. *a* 2 Pet. 1. 19, 20, 21. *b* Luk. 24. 45. 2 Cor. 3. 13, to 16. *c* Deut. 17. v. 19. 20. *d* Acts 17. 11. *e* Acts 8. 30. 31. Luk. 10. 26, 27, 28. *f* Pſ. 1. 2. & 119. 97. *g* 2 Chr. 34. 21. *h* Pro. 3. 5. Deut 33. 3. *i* Prov. 2. 1, to 7. Pſal. 119. 18. Neh. 8. 6, 8.

Q. *By whom is the Word of God to be preached?*

A. The word of God is to be preached only by ſuch as are ſufficiently gifted *k*, and alſo duly approved and called to that office *l*.

k 1 Tim. 3. 2, 6. Eph. 4. 8, 9, 10, 11. Hoſ. 4. v. 6. Mal. 2. 7. 2 Cor. 3. 6. *l* Jer. 14. 13. Rom. 10. v. 15. Heb. 5. 4. 1 Cor. 12. 28, 29. 1 Tim. 3. 10. 2 Tim. 4. 14. 1 Tim. 5. 22.

Q. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word, are to preach sound doctrine *m*; diligently *n*; in season, and out of season *o*; plainly *p*; not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power *q*; faithfully *r*; making known the whole counsel of God *s*; wisely *t* applying themselves to the necessities and capacities of the hearers *u*; zealously *w*, with fervent love to God *x*, & the souls of his people *y*; sincerely *z* aiming at his glory *a*, & their conversion *b*, edification *c*, and salvation *d*.

m Tit. 2. 1, 8. *n* Acts 18. 25. *o* 2 Tim. 4. ver. 2. *p* 1 Corinth. 14. 19. *q* 1 Corinth. 2. ver. 4. *r* Jer. 23. 28. *s* Cor. 4. 1, 2. *s* Acts 20. ver. 27. *t* Colos. 1. 28. 2 Tim 2. 15. *u* 1 Corinth. 3. v. 2. Hebr. 5. 12, 13, 14. Luke 12. 42. *w* Acts 18. 25. *x* 2 Cor. 5. 13, 14. Phil. 1. 15, 16, 17. *y* Col. 4. 12. 2 Cor. 12. 15. *z* 2 Cor. 2. ver. 17. 2 Corinth. 4. 2. *a* 1 Thessal. 2, 4, 5, 6. Iohn 7. v. 18. *b* 1 Corinth. 9. v. 19, 20, 21, 22. *c* 1 Cor. 12. v. 19. Ephes. 4. 12. *d* 1 Tim. 4. 16. Acts 26. ver. 16, 17, 18.

Q.

Q. *What is required of thoſe that hear the Word preached?*

A. It is required of thoſe that hear the Word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*; receive the truth with faith *i*, love *k*, meekneſs *l*, & readineſs of mind *m*, as the Word of God *n*; meditate *o*, and confer of it *p*; hide it in their hearts *q*, & bring forth the fruit of it in their lives *r*.

e Prov. 8. 34. *f* 1 Pet. 2. 1, 2. Luke 8. v. 18. *g* Pſalm. 119. 18. Epheſ. 6. 18, 19. *h* Acts 17. 11. *i* Heb. 4. 2. *k* 2 Theſ. 2. 10. *l* Jam. 1. v. 21. *m* Acts 17. 11. *n* 1 Theſ. 2. 13. *o* Luke 9. 44. Heb. 2. 1. *p* Luke 24. 14. Deut. 6. 6, 7. *q* Pro. 2. 1. Pſ. 119. 11. *r* Luke 8. 15. Jam. 1. 25.

Q. *How do the Sacraments become effectual means of ſalvation?*

A. The Sacraments become effectual means of ſalvation, not by any power in themſelves, or any vertue derived from the piety and intention of him by whom they are adminiſtred; but only by

by the working of the holy Ghoſt, and the bleſſing of Chriſt, by whom they are inſtituted *ſ*.

ſ 1 Pet. 3. 21. Acts 8. v. 13. with v. 23. 1 Cor. 3. v. 6, 7. & 12. 13.

Q. *What is a Sacrament?*

A. A Sacrament is any holy Ordinance inſtituted by Chriſt in his Church *t*, to ſignifie, ſeal, and exhibit *u*, unto thoſe that are within the Covenant of grace *w*, the benefits of his mediation *x*, to ſtrengthen and increaſe their faith, and all other graces *y*, to oblige them to obedience *z*, to teſtifie and cheriſh their love and communion one with another *a*, and to diſtinguiſh them from thoſe that are without *b*.

t Geneſ. 17. verſ. 7, 10. Exodus 12. chapter. Matth. 26. v. 27, 28. & 28. 19. *u* Rom. 4. 11. 1 Cor. 11. 24, 25. *w* Rom. 15. 8. Exod. 12. 48. *x* Acts 2. v. 38. 1 Corinth. 10. v. 16. *y* Rom. 4. ver. 11. Galat. 3. v. 27. *z* Rom. 6. ver. 3, 4. 1 Corinth. 10. v. 21. *a* Epheſ. 4. verſ. 2, 3, 4, 5. 1 Corinth. 12. v. 13. *b* Epheſ. 2. v. 11, 12. Gen. 34. v. 14.

Q.

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and ſenſible ſign uſed according to Chriſts own appointment; the other, an inward and ſpiritual grace, thereby ſignified *c*.

c Mat. 3. 11. 1 Pet. 3. 21. Rom. 2. 28, 29.

Q. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his Church only two Sacraments; Baptiſm, and the Lords Supper *d*.

d Matth. 28. 19. 1 Corinth. 11. 26. 23. Matth. 26. 26, 27, 28.

Q. *What is Baptiſm?*

A. Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water, in the Name of the Father, and of the Son, and of the holy Ghoſt *e*, to be a ſign and ſeal of ingrafting into himſelf *f*, of remiſſion of ſins by his blood *g*, and

e Matth. 28. 19. *f* Gal. 3. 27. *g* Mark 1. 4. Revel. 1. 5.

rege-

regeneration by his Spirit *h* of Adoption *i*, and resurrection unto everlasting life *k*; and whereby the parties baptized are solemnly admitted into the visible Church *l*, and enter into an open & professed ingagement to be wholly, and only the Lords *m*.

h Tit. 3. 5. Eph. 5. 26. *i* Gal. 3. 26, 27. *k* 1 Cor 15. 29. Rom. 6. 5. *l* 1 Cor. 12. 13. *m* Rom. 6. 4.

Q. *Unto whom is Baptism to be administred?*

A. Baptism is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience to him *n*: but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

n Acts 8. 36, 37. & 2. 38. *o* Genes. 17. 7, 9 with Gal. 3. 9, 14. and Col. 2. 11, 12. and Acts 2. vers. 38, 39. and Rom. 4. 11, 12. 1 Cor. 7. 14. Matth. 28. v. 19. Luke 18. v. 15, 16. Romans 11. v. 16.

Q.

Q. *How is our Baptism to be improved by us?*

A. The needful, but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, & when we are present at the administration of it to others *p*, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges & benefits conferred & sealed thereby, & our solemn vow made therein *q*, by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of Baptism, & our engagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*, by drawing strength from the death and resurrection of *Christ*, into whom we are baptized for the mortifying of sin, & quickning of grace *t*, & by endeavouring to live by faith *u*, to have

p Col. 2. 11, 12. Rom. 6. 4, 6, 11. *q* Rom. 6. 3, 4, 5. *r* 1 Cor. 1. v. 11, 12, 13. Rom. 6, 2, 3. Rom. 4. 11, 12, 1 Pet. 3. 21. *s* Rom. 6. 3, 4, 5. *t* Gal. 3. 26, 27.

our

our converſation in holineſs and righteouſneſs *w*, as thoſe that have therein given up their names to Chriſt *x*, and to walk in brotherly love, as being baptized by the ſame Spirit into one body *y*.

w Rom. 6. 22. *x* Acts 2. 38. *y* 1 Cor. 12. 13, 25, 26, 27.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Teſtament *z*, wherein, by giving and receiving bread and wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth, and they that worthily communicate, feed upon his body and blood to their ſpiritual nouriſhment & growth in grace *a*, have their union and communion with him confirmed *b*, teſtifie and renew their thankfulneſs *c*, and ingagement to God *d*, and their mutual love and fellowſhip each with other, as members of the ſame myſtical body *e*.

z Luk. 22. 20. *a* Matt. 26. 26, 27, 28. 1 Cor. 11. 23, to 29. *b* 1 Cor. 10. 16. *c* 1 Cor. 11. 24, 25, 26. *d* 1 Cor. 10. 14, 15, 16, 21. *e* 1 Cor. 10. v. 17.

Q.

Q. *How hath Christ appointed Bread and Wine to be given & received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers of his word, in the administration of this Sacrament of the Lords Supper, to set apart the bread & wine from common use by the word of institution; thanksgiving and prayer, to take & break the bread, & to give both the bread, & the wine to the communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them *f*.

f 1 Cor. 11. 23,24. Mat. 26. 26,27,28. Mark 14. 22,23,24. Luke 22. 19,20.

Q. *How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

A. As the body & blood of Christ are not corporally or carnally present in, with, or under the bread & wine in the Lords supper *g*, and yet are spiritually

g Acts 3. 21.

present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the Lords Supper do therein feed upon the body & blood of Christ, not after a corporal or carnal, but in a spiritual manner, yet truly & really *i*, while by faith they receive and apply unto themselves Christ crucified, & all the benefits of his death *k*.

b Mat. 26. 26, 28. *i* 1 Cor. 11. v. 24, to 29. *k* 1 Cor. 10. 16.

Q. *How are they that receive the Sacrament of the Lords supper to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords supper, are, before they come, to prepare themselves thereunto by examining themselves *l*, of their being in Christ *m*, of their sins & wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to *God* & the

l 1 Cor. 11. 28. *m* 2 Cor. 13. 5. *n* 1 Cor. 5. v. 7. with Ex. 12. 15. *o* 1 Cor. 11. 29. *p* 2 Cor. 13. 5. Mat. 26. 28. *q* Zech. 12. 10. 1 Cor. 11. 31.

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Brethren *r*, charity to all men *s*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *w*, & by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

r 1 Cor. 10. 16, 17. Acts 2. 46, 47. *s* 1 Cor. 5. ver. 8. 1 Cor. 11. 18, 20. *t* Mat. 5. 23, 24. *u* Isa. 55. v. 1. Joh. 7. 37. *w* 1 Cor. 5. 7, 8. *x* 1 Cor. 11. v. 25, 26, 28. Hebr. 10. 21, 22, 24. Psalm 26. 6. *y* 1 Cor. 11. 24, 25. *z* 2 Chron. 30. 18, 19. Mat. 26, v. 26.

Q. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, & in Gods account, hath it, if he be duly affected with the apprehension of the want of it *b*, & unfainedly desires to be found in Christ *c*, and to depart from iniqui-

a Isa. 50. 10. 1 John 5. 13. Psal. 88. throughout Ps. 77. 1, to 12. Jonah. 2. 4, 7. *b* Isa. 54. 7, 8, 9, 10. Mat. 5. 3, 4. Ps. 31. 22. & 73. 13, 22, 23. *c* Phil. 3. 8, 9. Ps. 10. 17. & 43. 1, 2, 5, 11.

ty *d*, in which case (because promises are made, and this Sacrament is appointed for the relief, even of weak and doubting Christians *e*,) he is to bewail his unbelief *f*, and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthned *h*.

d 2 Tim. 2. 19. Isai 50. 10. Psal. 66. 18, 19, 20. *e* Isa. 40. 11, 29, 31. Matth. 11. 28. & 12. 20. & 26. 28. *f* Mark 9. 24. *g* Acts 2. 37. & 16. 30. *h* Rom. 4. 11. 1 Cor. 11. 28.

Q. *May any who profess the faith, and desire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant, or scandalous, notwithstāding their profession of the faith, & desire to come to the Lords Supper, may, & ought to be kept from that Sacrament by the power which Christ hath left in his Church *i* until they receive instruction, and manifest their reformation *k*.

i 1 Cor. 11. 27, to the end, with Matth. 7. 6. and 1 Cor. 5. chapt. and Iude v. 23. and 1 Tim. 5. 22. *k* 2 Cor. 2. 7.

Q

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance *l*, diligently observe the Sacramental elements and actions *m*, heedfully discern the Lords body *n*, and affectionately meditate on his death and sufferings *o*, and thereby stir up themselves to a vigorous exercise of their graces *p*, in judging themselves *q*, and sorrowing for sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by faith *t*, receiving of his fulness *u*, trusting in his merits *w*, rejoycing in his love *x*, giving thanks for his

l Lev. 10. 3. Heb. 12 28. Psal. 5. 7. 1 Cor. 11. 17, 26, 27. *m* Exod. 24. 8. with Mat. 26. 28. 1 Cor. 11. 29. *o* Luke 22. 19. *p* 1 Cor. 11. 26. 10. 3, 4, 5, 11, 14. *q* 1 Cor. 11. 31. *r* Zech. 12. 10. *s* Revel. 22. 17. *t* John 6. v. 35. *u* John 1. 16. *w* Phil. 3. 9. *x* Psal. 63. 4, 5. 2 Cor. 9. v. 21.

grace *y*, in renewing of their Covenant with God *z*, and love to all the Saints *a*.

y Psalm 22.26. *z* Jerem. 50. v. 5. Psalm 50. 5. *a* Acts 2.42.

Q. *What is the duty of* Christians *after they have received the Sacrament of the Lords Supper?*

A. The duty of *Christians* after they have receiv'd the Sacramẽt of the Lords Supper, is, seriously to consider how they have behaved themselves therein, and with what success *b*, if they find quickning and comfort, to bless God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfil their vows *f*, & incourage themselves to a frequent attẽdance on that ordinance *g*; but if they find no present benefit, more exactly to review their preparation to, & carriage at the Sacrament *h*, in both which, if they can approve themselves to God & their

b Psal. 28. 7. & 85. 8. 1 Cor. 11. 17, 30, 31. *c* 2 Chron. 30. v. 21, to 26. Acts 2. v. 42, 46, 47. *d* Psalm 36. 10. Cant. 3. v. 4. 1 Chron. 29. 18. *e* 1 Cor. 10. 3, 4, 5, 12. *f* Psalm 50. 14. *g* 1 Cor. 11. 25, 26. Acts 2. 42, 46. *h* Cant. 5. 1, to 6.

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own consciences, they are to wait for the fruit of it in due time *i*; but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*.

i Psalm 123.1,2. & 42.5, 8. Psal. 43. 3, 4, 5. *k* 2 Chron. 30. 18, 19. Isai 1.16,18. *l* 2 Cor. 7. 11. 1 Chron. 15.12,13,14.

Q. *Wherein do the Sacraments of Baptism and the Lords Supper agree?*

A. The Sacraments of Baptism and the Lords Supper agree, in that the Author of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel, and by none other *p*; and to be continued in the Church of Christ until his second coming *q*.

m Mat.28.19. 1 Cor. 11. 23. *n* Rom. 6. 3, 4. 1 Cor.10.16. *o* Rom. 4. 11, with Col. 2. 11, 12. Matth. 26. 27, 28. *p* John 1.33. Matth.28. 19. 1 Cor.11.23. & 4,1. Heb.5.4. *q* Mat.28.19,20. 1 Cor. 11. 26.

Q. *Wherein do the Sacraments of Baptism and the Lord's Supper differ?*

A. The Sacrament of Baptism and the Lords Supper differ, in that Baptism is to be administred but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ *r*, and that even to infants *s*: whereas the Lords Supper is to be administred often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul *t*; and to confirm our continuance and growth in him *u*, and that only to such as are of years and ability to examin themselves *w*.

r Mat. 3. 11. Tit. 3. 5. Gal. 3. 27. *s* Gen. 17. 5,9. Act. 2. 38, 39. 1 Cor. 7. 14. *t* 1 Cor. 11. 23, 10 16. *u* 1 Cor. 10. 16. *w* 1 Cor. 11. 28, 29.

Q. *What is prayer?*

A. Prayer is an offering up of our desires unto God *x*, in the Name of Christ *y*, by the help of his Spirit *z*, with confession of our sins *a*, & thankful acknowledgment of his mercies *b*.

x Ps. 62. 8. *y* Joh. 16. 23. *z* Rom. 8. 26. *a* Ps. 32. 5, 6. Dan. 9. 4. *b* Phil. 4. 6.

Q. *Are we to pray unto God only?*

A.

A. God only being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, & fulfil the desires of all *f*, and only to be believed in *g*, and worshipped with religious worship *h*, prayer, which is a special part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kings 8. 39. Acts 1. 24. Rom. 8. 27. *d* Ps. 65. 2. *e* Mich. 7. 18. *f* Ps. 145. 18, 19. *g* Rom. 10, 14. *h* Mat. 4. 10. *i* 1 Cor. 1. 2. *k* Ps. 50. v. 15. *l* Rom. 10. 14.

Q. *What is it to pray in the name of Christ?*

A. To pray in the name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake *m*, not by bare mentioning of his name *n*, but by drawing our incouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation *o*.

m John 14. 13, 14. John 16. 24. Dan. 9. 17. *n* Mat. 7. 21. *o* Heb. 4. 14, 15, 16. 1 John 5. 13, 14, 15.

Q. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof being so great, as that we can have no access into his presence without a Mediator *p*, & there being none in heaven or earth appointed to, or fit for that glorious work but *Christ* alone *q*, we are to pray in no other name but his only *r*.

p Joh. 14. 6. Isa. 59. 2. Eph. 3. 12. *q* Joh. 6. 27. Heb. 7. 25, 26, 27. 1 Tim. 2. 5. *r* Col. 3. 17. Heb. 13. 15.

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, & what, & how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces which are requisit for the right performance of that duty *s*.

s Rom. 8. 26, 27. Ps. 10. 17. Zech. 12. 10.

Q. *For whom are we to pray?*

A. We are to pray for the whole Church

Church of Christ upon earth *t*, for Magistrates *u*, & Ministers *w*, for our selves *x*, our brethren *y*, yea our enemies *z*, & for all sorts of men living *a*, or that shall live hereafter *b*; but not for the dead *c*, nor for those that are known to have sinned the sin unto death *d*.

t Eph. 6. 18. Psal. 28. 9. *u* 1 Tim. 2. 1. 2. *w* Col. 4. 3. *x* Gen. 32. 11. *y* Jam. 5. 16. *z* Mat. 5. 44. *a* 1 Tim. 2. 1, 2. *b* Joh. 17. 20. 2 Sam. 7. v. 29. *c* 2 Sam. 12. 21, 22, 23. *d* 1 Joh. 5. 16.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g* or others good *h*: But not for any thing that is unlawful *i*.

e Mat. 6. 9. *f* Psl. 51. 18. & 122. 6. *g* Mat. 7. v. 11. *h* Ps. 125. 4. 1 Joh. 5. 14.

Q. *How are we to pray?*

A. We are to pray with an awful apprehension of the Majesty of God *k*, & deep sense of our own unworthiness *l*, necessities *m*, and sins *n*, with peni-

k Ecc. 5. 1. *l* Gen. 18. 27. & 32. 10. *m* Luke 15. 17, 18, 19. *n* Luke 18. 13, 14.

tent *o*, thankful *p*, and inlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

o Psalm 51. 17. *p* Phil. 4. 6. *q* 1 Sam. 1. 15. & 2. 1. *r* 1 Cor. 14. 15. *s* Mark. 11. 24. Jam. 1. v. 6. *t* Psalm 145. 18. & 17. 1. *u* Jam. 5. 16. *w* 1 Timoth. 2. 8. *x* Ephes. 6. 18. *y* Mich. 7. 7. *z* Matth. 26. 39.

Q. What rule hath God given for our direction in the duty of Prayer?

A. The whole Word of God is of use to direct us in the duty of praying *a*; but the special rule of direction is that form of Prayer, which our Saviour Christ taught his Disciples, commonly called the *Lord's Prayer b*.

a 1 John 5. 14. *b* Matth. 6. 9, to 13. Luke 11. v. 2, 3, 4.

Q. How is the Lords Prayer to be used?

A. The Lords Prayer is not only for direction, as a pattern, according to which we are to make other Prayers; but may be also used as a Prayer, so that it be done with understanding, faith,

faith, reverence, and other graces necessary to the right performance of the duty of prayer *e*.

e Matth. 6. 9. with Luke 11. 2.

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer [contained in these words; *Our Father which art in Heaven* d;] teacheth us when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein *e*, with reverence, and all other child-like dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraign power, Majesty, and gracious condescension *h*, as also to pray with and for others *i*.

d Matth. 6. 9. *e* Luke 11. 13. Rom. 8. v. 15. *f* Isai 64. 9. *g* Psalm 123. 1. Lam. 3. 41. *h* Isai 63. 15, 16. Neh. 1. 4, 5, 6. *i* Acts 12. 5.

Q. *What do we pray for in the first Petition?*

A.

A. In the first Petition [which is, *Hallowed be thy Name* k,] acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright *l*, we pray that God would by his grace inable and incline us & others to know, to acknowledge & highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works, and whatsoever he is pleased to make himself known by *q*, and to glorifie him in thought, word *r*, and deed *s*; that he would prevent and remove Atheism *t*, ignorance *u*, idolatry *w*, and profaneness *x*, and whatsoever is dishonourable to him *y*; & by his over-ruling providence direct and dispose all things to his own glory *z*.

k Mat. 6. 9. *l* 2 Cor. 3. 5. Psal. 51. 15. *m* Psa. 67. 2, 3. *n* Psal. 83. 18. *o* Psal. 86. 10, 11, 12, 13, 15. *p* 2 Thess. 3. 1. Psal. 147. 19, 20. & 138. v. 1, 2, 3. 2 Cor. 2. 14, 15. *q* Psal. 145. throughout, & 8. throughout. *r* Psal. 103. 1. & 19. 14. *s* Phil. 1. 5, 11. *t* Psal. 67. 1, 2, 3, 4. *u* Ephes. 1. v. 17, 18. *w* Psalm 97. 7. *x* Psal. 74. 18, 22, 23. *y* 2 Kings 19. 15, 16. *z* 2 Chro. 20. 6, 10, 11, 12. Psalm. 83. throughout, and 140. v. 4, 8.

Q.

Q. *What do we pray for in the second petition?*

A. In the second Petition [which is, *Thy Kingdom come* a,] acknowledging our selves and all mankind to be by nature under the dominion of Sin and Satan *b*, we pray that the Kingdom of Sin and Satan may be destroyed *c*; the Gospel propogated throughout the world *d*; the *Jews* called *e*; the fulness of the *Gentiles* brought in *f*; the Church furnished with all Gospel Officers and Ordinances *g*, purged from corruption *h*, countenanced and maintained by the civil Magistrate *i*, that the ordinances of Christ may be purely dispensed and made effectual to the converting of those that are yet in their sins; and the confirming, comforting, & building up of those that are already converted *k*; that Christ would rule in our hearts here *l*, and hasten the time of his second

a Mat. 6. 10. *b* Eph. 2. 2, 3. *c* Ps. 68. 1, 18. Rev. 12. 10, 11. *d* 2 Thess. 3. 1. *e* Rom. 10. v. 1. *f* Joh. 17. 9, 20. Rom. 11. 25, 26. Ps. 67. throughout. *g* Mat. 9. 38. 2 Thess. 3, 1. *h* Mal. 1. 11. Zeph. 3. 9. *i* 1 Tim. 2. 1, 2. *k* Acts 4. 29, 30. Eph. 6. v. 18, 19, 20. Rom. 15. 29, 30, 32. 2 Thess. 1. 11. & 2. 16, 17. *l* Eph. 3. 14, to 20.

coming,

coming, & our reigning with him forever *m*; and that he would be pleased so to exercise the Kingdom of his power in all the world, as may best conduce to these ends *n*.

m Rev. 22. 20. *n* Isa. 64. 1,2. Rev. 4. 8, to 11.

Q. *What do we pray for in the third Petition?*

A. In the third Petition [which is, *Thy will be done on earth as it is in heaven* *o*] acknowledging that by nature we and all men are not only utterly unable and unwilling to know & to do the will of God *p*, but prone to rebel against his word *q*, to repine and murmur against his Providence *r*, & wholly inclined to do the will of the flesh, and of the devil *s*: We pray, that God would by his Spirit take away from our selves & others, all blindness *t*, weakness *u*, indispositedness *w*, and perverseness of heart *x*, and

o Mat. 6. 10. *p* Rom. 7. 18. Iob 21. 14. 1 Cor. 2. ver. 14. *q* Rom. 8. ver. 7. *r* Exod. 17. ver. 7. Numb. 14. 2. *s* Eph. 2. ver. 2. *t* Eph. 1. 17, 18. *u* Eph. 3. 16. *w* Mat. 26. 40, 41. *x* Jer. 31. 18, 19.

by

by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z*, cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels do in heaven *g*.

y Ps. 119. 1, 8, 35, 36. Act. 21. 14. *z* Mic. 6. 8. *a* Ps. 100. 2. Job 1. 21. 2 Sam. 15. 25, 26. *b* Isa. 38. 3. *c* Ps. 119. 4, 5. *d* Rom. 12. 11. *e* Psal. 119. 80. *f* Ps. 119. 112. *g* Isa. 6. 2, 3. Ps. 103. 20, 21. Mat. 18. v. 10.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition [which is, *Give us this day our daily bread h*] acknowledging that in *Adam*, & by our own sin, we have forfeited our right to all the outward blessings of this life, & deserve to be wholly deprived of them by *God*, & to have them cursed to us in the use of them *i*; & that neither they of themselves are able to sustain us *k*, nor we to merit *l*, or by our own industry

h Mat. 6, 11. *i* Gen. 2. 17. & 3. 17. Rom. 8. 20, 21, 22. Jer. 5. 25. Deut. 28. 15. to the end *k* Deut. 8. 3. *l* Gen. 32. 10.

to

to procure them *m*, but prone to desire *n*, get *o*, and use them unlawfully *p*; we pray for our selves and others, that both they and we waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, injoy a competent portion of them *q*, and have the same continued and blessed unto us in our holy & comfortable use of them *r*, and contentment in them *s*, and be kept from all things that are contrary to our temporal support and comfort *t*.

m Deut. 28. ver. 17, 18. *n* Jerem. 6. ver. 13. *o* Hos. 12. 7. *p* Jam. 4. 3. *q* Gen. 43. 12, 13, 14. & 28. 20. Ephes. 4. 28. 2 Thess. 3. 11, 12. Phil. 4. v. 6. *r* 1 Tim. 4. 3, 4, 5. *s* 1 Tim. 6. 6, 7, 8. *t* Prov. 30. 8, 9.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition [which is *Forgive us our debts, as we forgive our debtors* u,] acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors

u Mat. 6. 12.

to the juſtice of God, and that neither we, nor any other creature can make the leaſt ſatisfaction for the debt *w*; we pray for our ſelves and others, that God of his free grace would, through the obedience and ſatisfaction of Chriſt, apprehended and applyed by faith, acquit us both from the guilt and puniſhment of ſin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our dayly failings *a*, and fill us with peace and joy, in giving us daily more and more aſſurance of forgiveneſs *b*, which we are the rather imboldened to ask, and incouraged to expect, when we have this teſtimony in our ſelves, that we from the heart forgive others their offences *c*.

w Rom. 3.9, to 21. Mat. 18.24, 25. Pſal. 130. v. 3. 4. *x* Rom. 3. 24, 25, 26. Heb. 9 22. *y* Eph. 1. 6, 7. *z* 2 Pet. 1. 2. *a* Hoſ. 14. 2. Jer. 14. 7. *b* Rom. 15. 13. Pſal. 15. 7, 8, 9, 10, 12. *c* Luk. 11. v. 4. Matth. 6. 14, 15. & 18. 35.

Q. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition, [which is, *And lead us not into temptation, but deliver*

liver us from evil d,) acknowledging that the moſt wiſe, righteous, and gracious God, for divers holy and juſt ends, may ſo order things, that we may be aſſaulted, foiled, and for a time led captive by temptations *e*, that Satan *f*, the world *g*, and the fleſh are ready powerfully to draw us aſide and inſnare us *h*; and that we, even after the pardon of our ſins, by reaſon of our corruption *i*, weakneſs, and want of watchfulneſs *k*, are not only ſubject to be tempted, and forward to expoſe our ſelves unto temptations *l*, but alſo of our ſelves unable and unwilling to reſiſt them, to recover out of them, and to improve them *m*, and worthy to be left under the power of them *n*; we pray, that God would ſo over-rule the world and all in it *o*, ſubdue the fleſh *p*, and reſtrain Sa-

d Mat. 6. 13. *e* 2 Chron. 32. 31. *f* 1 Chr. 21. v. 1. *g* Luk. 21. 34. Mark. 4. 19. *h* Jam. 1. 14. *i* Gal. 5. 17. *k* Mat. 26. 41. *l* Mat. 26. 69, 70, 71, 72. Gal. 2. 11, to 15. 2 Chron. 18. 3. with 2 Chron. 19. 2. *m* Rom. 7. 23, 24. 1 Chron. 21. 1, 2, 3. 2 Chron. 16. 7, 8, 9, 10. *n* Pſ. 81. 11, 12. *o* Joh. 17. 15. *p* Pſal. 51. 10. & 119. 133.

tan *q*

tan *q*, order all things *r*, bestow and bless all means of grace *s*, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation *u*; or, when fallen, raised again and recovered out of it *w*, and have a sanctified use and improvement thereof *x*, that our sanctification and salvation may be perfected *y*, Sathan trodden under our feet *z*, and we fully freed from sin, temptation, and all evil forever *a*.

q 2 Cor. 12. 7, 8. *r* 1 Cor. 10. 12, 13. *s* Heb. 13. v. 20, 21. *t* Mat. 26. 41. Ps. 19. 13. *u* Eph. 3. 14, to 17. 1 Thess. 3. 13. Jude v. 24. *w* Psal. 51. 12. *x* 1 Pet. 5. 8, 9, 10. *y* 2 Cor. 13. 7, 9. *z* Rom. 16. 20. Zec. 3. 2. Luk. 22. 3, 31. *a* Joh. 17. 15. 1 Thess. 5. v. 23.

Q. *What doth the Conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer [which is, *For thine is the Kingdom the Power and the Glory forever*, Amen *b*.]

b Matth. 6. 13.

O teach-

teacheth us to enforce our Petitio
with arguments *c*, which are to be take
not from any worthineſs in our ſelve
or in any other creature, but from Go
d; and with our prayers to joyn pray
e, aſcribing to God alone eternal ſov
raignty, omnipotency, and glorio
excellency *f*, in regard whereof, as h
is able and willing to help us *g*; ſo w
by faith are imboldned to plead wi
him, that he would *h*, and quietly to re
upon him that he will fulfil our reque
i; and to teſtifie this our deſire and aſſ
rance we ſay, A M E N *k*.

c Rom. 15. 30. *d* Dan. 9. 4, 7, 8, 9, 16, 17, 18,
e Phil. 4. 6. *f* 1 Chron. 29. 10, to 13. *g* Eph.
v. 20, 21. Luke 11. 13. *h* 2 Chron. 20. 6,
i 2 Chron. 14. 11. *k* 1 Cor. 14. 16. Revel.
v. 20, 21.

THE SHORTER CATECHISM,

First agreed upon by the Assembly of Divines at

WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.



Printed in the Year 1688.

ACT
OF THE
GENERAL ASSEMBLY,
Approving of the
SHORTER CATECHISM.

THE General Assembly *having seriously considered the* Shorter Catechism, *agreed upon by the Assembly of Divines sitting at* Westminster, *with assistance of Commissioners from this Kirk, Do find upon due examination thereof, That the said* Catechism *is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk. And therefore approve the said* Shorter Catechism *as a part of the intended Uniformity, to be a Directory for Catechising such as are of weaker capacity.*

A. KER.

THE

THE SHORTER CATECHISM,

First agreed upon by the Assembly of Divines at WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the Three Kingdoms.

QUESTION.

WHat is the chief end of Man?

ANSWER.

Mans chief end is to glorifie God *a*, and to enjoy Him forever *b*.

a 1 Cor. 10. 31. Rom. 11. 36. *b* Psal. 73. 25, to the end.

Q. *What rule hath God given to direct us how we may glorifie & enjoy him?*

A. The word of God (which is contained in the Scriptures of the Old and New Testament *c*), is the *only rule* to direct us how we may glorifie and enjoy him *d*.

c 2 Tim. 3. 16. Eph. 2. 20. *d* 1 Joh. 1. 3, 4.

Q. *What do the scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man *e*.

e 2 Tim. 1. 13. and 3. 16.

Q. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i* in his being *k*, wisdom *l*, power *m*, holiness *n*, justice, goodness, and truth *o*.

f Joh. 4. 24. *g* Job 11. 7, 8, 9. *h* Psal. 90. *i* Jam. 1. 17. *k* Exod. 3. 14. *l* Ps. 147. 5. *m* Rev. 4. 8. *n* Rev. 15. 4. *o* Exod. 34. 6.

Q. *Are there more Gods than one?*

A. There is but one only, the living and true God *p*.

p Deut 6. 4. Ier. 10. 10.

Q. *How many persons are there in the God-head?*

A. There are three persons in the God-head, the Father, the Son, and the holy Ghost, and these three are one God, the same in substance, equal in power and glory *q*.

q 1 Iohn. 5.7. Mat. 28.19.

Q. *What are the decrees of God?*

A. The decrees of God, are his eternal purpose according to the counsel of his will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass *r*.

r Eph. 1.4, 11. Rom. 9.22, 23.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the Works of Creation and Providence.

Q. *What is the Work of Creation?*

A. The Work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six days, and all very good *s*.

s Gen. 1. Chap. Heb. 11. 3.

Q. *How did God create man?*

A. God created man male and female, after his own Image, in knowledge,

ledge, righteouſneſs and holineſs, with dominion over the creatures *t*.

t Gen. 1. 26, 27, 28. Col. 3. 10. Eph. 4. 24.

Q. *What are Gods works of providence?*

A. Gods works of providence are his moſt holy *u*, wiſe *w*, and powerful perſerving *x*, and governing all his creatures, and all their actions *y*.

u Pſal. 145. 17. *w* Pſal. 104. 24. Iſai. 28. 29. *x* Heb. 1. 3. *y* Pſ. 103. 19. Mat. 10. 29, 30, 31.

Q. *What ſpecial act of Providence did God exerciſe toward man in the eſtate wherein he was created?*

A. When God had created man, he entred into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death *z*.

z Gal. 3. 12. Gen. 2. 17.

Q. *Did our firſt parents continue in the eſtate wherein they were created?*

A. Our firſt Parents being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God *a*.

a Gen. 3. 6, 7, 8, 13. Eccl. 7. 29.

Q. *What is ſin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

b 1 John. 3. 4.

Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*. c *Gen.* 3. 6, 12.

Q. Did all Mankind fall in Adams *first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *d*.

d Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21, 22.

Q. Into what estate did the fall bring Mankind?

A. The fall brought Mankind into an estate of sin and misery *e*. e *Rom.* 5. 12.

Q. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate wherinto man fell, consists in the guilt of

Adams firſt ſin, the want of original righ-teouſneſs, & the corruption of his whole nature, which is commonly called Original ſin, together with all actual tranſgreſſions, which proceed from it *f*

f Rom. 5. 10. to 20. Epheſ. 2. 1, 2, 3. Iam. 1. v. 14, 15. Mat. 15. 19.

Q. *What is the miſery of that eſtate whereinto man fell?*

A. All mankind by their fall loſt communion with *God g*, are under his wrath and curſe *h*, & ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell forever *i*.

Gen. 3. 8, 10, 24. *h* Eph. 2. 2, 3. Gal. 3. 10. *i* Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46.

Q. *Did God leave all mankind to periſh in the ſtate of ſin and miſery?*

A. God having out of his meer good pleaſure from all eternity, elected ſome to everlaſting life *k*, did enter into a Covenant of Grace, to deliver them out of the ſtate of ſin and miſery, and to bring them into an eſtate of Salvation by a Redeemer *l*.

k Eph. 1. 4. *l* Rom. 3. 20, 21, 22. Gal. 3. 21, 22.

Q

Q. *Who is the Redeemer of God's elect?*

A. The only Redeemer of Gods elect is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *n*, & so was, and continueth to be God and Man in two distinct Natures, and one Person forever *o*.

m 1 Tim. 2. 5, 6. *n* Ioh. 1. 14. Gal 4. 4. *o* Rom. 9. 5. Col. 2. 9. Heb. 7. 24, 25.

Q. *How did Christ, being the Son of God, become Man?*

A. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin *Mary*, and born of her *r*, yet without sin *s*.

p Heb. 2. 14, 16. and 10. 5. *q* Mat. 26. 38. *r* Luke 1. 27. 31, 35, 42. Gal. 4. 4. *s* Heb. 4. 15. and 7. ver. 26.

Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation *t*.

t Acts 3. 22. Heb. 12. 25. with 2 Cor. 13, v. 3. Heb. 5. 5, 6, 7. and 7. 25. Psal. 2. 6. Isa. 9. 6, 7. Mat. 21. 5. Psal. 2. 8, 9, 10, 11.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by His Word and Spirit, the will of God for our salvation *u*.

u Iohn 1. 18. 1 Pet. 1. 10, 11, 12, Ioh. 15. 15. and 20. 31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w* and reconcile us to God *x*; and in making continual intercession for us *y*.

w Heb. 9. 14, 28. *x* Hebr. 2. 17. *y* Heb. 7. v. 24, 25.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a* and defending us *b*, and in restraining & conquering all his and our enemies *c*.

z Acts 15. 14, 15, 16. *a* Isa. 33. 22. *b* Isa. 32. 1. *c* 1 Cor. 15. 25. Psalm 110. throughout.

Q. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the Cross *h*, in being buried *i*, and continuing under the power of death for a time *k*.

d Luke 2.7. *e* Gal. 4. 4. *f* Heb. 12. 2, 3. Isai. 53. *g* Luke 22.44. Matth. 27. 46. *h* Philipp. 2. 8. 1 Cor. 15. 4. *k* Acts 2, 24, 25, 26, 27, 31. Mat. 12. ver. 40.

Q. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*.

l 1 Cor. 15. 4. *m* Mark 16. 19. *n* Eph. 1. 20. Acts 1. 11. and 17. 31.

Q. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption

demption purchased by Christ, by the effectual application of it to us *p* by his holy Spirit *q*.

p John 1. 11, 12. *q* Tit. 3. 5,6.

Q. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applyeth to us the redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our effectual Calling *s*.

r Eph. 1. 13, 14. Joh. 6. 37, 39. Eph. 2. ver. 8. *s* Eph. 3. 17. 1 Cor. 1. 9.

Q. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit *t*, whereby convincing us of our sin and misery *u*, inlightning our minds in the knowledge of Christ *w*, & renewing our wils *x*, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *y*.

t 2 Tim. 1. 9. 2 Thess. 2. 13, 14. *u* Acts 2. 37. *w* Acts. 26. 18. *x* Ezek. 36. 26, 27. *y* Joh. 6. 44, 45. Phil. 2. 13.

Q. *What benefits do they that are effectually called partake of in this life.*

A. They that are effectually called do

do in this life partake of justification *z*, adoption *a*, sanctification, and the several benefits which in this life do either accompany or flow from them *b*.

z Rom. 8. 30. *a* Eph. 1. 5. *b* 1 Cor. 1. 30.

Q. *What is Justification?*

A. Justification is an Act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*.

c Rom. 3. 24, 25. *d* 2 Cor. 5. 19, 21. *e* Rom. 5. vers 17, 18, 19. *f* Gal. 2. 16, Phil. 3. 9.

Q. *What is adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 John 3. 1. *h* John 1. 12. Rom. 8. 17.

Q. *What is sanctification?*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, & are inabled more and more to die unto sin, and live unto righteousness *l*.

i 2 Thes. 2. 13. *k* Eph. 4. 23, 24. *l* Rom. 6. 4, 6

Q.

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are, assurance of Gods Love, peace of Conscience *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*.

m Rom. 5. 1, 2, 5. *n* Rom. 14. 17. *o* Prov. 4. 18. *p* 1 John 5. 13. 1 Pet. 1. 5.

Q. *What benefits do Believers receive from Christ at death?*

A. The souls of Believers are at their death made perfect in holiness *q*, and do immediately pass into glory *r*, and their bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*.

q Hebr. 12. 23. *r* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Luk. 23. 43. *s* 1 Thess. 4. 14. *t* Isa. 57. 2. *u* Job 19. v. 26, 27.

Q. *What benefits do Believers receive from Christ at the Resurrection?*

A. At the resurrection Believers being

ing raised up in glory *w*, shall be openly acknowledged and acquitted in the day of judgment *x*, and made perfectly blessed in full enjoying of God *y* to all eternity *z*.

w 1 Cor. 15. 43. *x* Matth. 25. 23. & 10. 12. *y* 1 John 3. 2. 1 Cor. 13. 12. *z* 1 Thess. 4. 17, 18.

Q. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *a*.

a Mich. 6. 8. 1 Sam. 15. 22.

Q. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law *b*.

b Rom. 2. 14, 15. and 10. 5.

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments *c*.

c Deut. 10. 4. Mat. 19. 17.

Q. *What is the Sum of the ten Commandments?*

A. The Sum of the ten Commandments

ments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind and our neighbour as our selves *d*.

d Matth. 22. 37, 38, 39, 40.

Q. *What is the preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of* Egypt, *out of the house of bondage* e. *e* Exod. 20. 2.

Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments *f*.

f Luke 1. 74, 75. 1 Pet. 1. 15, 16, 18, 19.

Q. *Which is the First Commandment?*

A. The First Commandment is, *Thou shalt have no other Gods before me* g.

g Exod. 20. 3.

Q. *What is required in the First Commandment?*

A. The First Commandment requireth us to know and acknowledge *God* to be the only true God, and our God *h*; and to worship and glorifie him accordingly *i*.

h 1 Chr. 28. 9. Deut. 26. 17. *i* Matth. 4. 10. Psalm 29. 2.

Q. *What is forbidden in the First Commandment?*

A. The First Commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worship and glory to any other, which is due to him alone *n*.

k Psal. 14. 1. *l* Rom. 1. 21. *m* Psal. 81. 10, 11. *n* Rom. 1. 25, 26.

Q. *What are we especially taught by these words* [Before me] *in the first Commandment?*

A. These words [*Before me*] in the First Commandment, teach us, that God, who seeth all things, taketh notice of, & is much displeased with the sin of having any other God *o*.

o Ezek. 8. 5. to the end. Ps. 44. 20, 21.

Q. *Which is the second commandment?*

A. The second Commandment is, *Thou shalt not make unto thee any graven Image, nor any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth, Thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third & fourth generation of them that hate me, & shewing mercy unto thousands of them that love me, and keep my Commandments* p.

p Exodus 20.4,5,6.

Q. *What is required in the second commandment?*

A. The second Commandment requireth the receiving, observing, & keeping pure and entire all such religious Worship and Ordinances as God hath appointed in his word q.

q Deut. 32.46. Mat. 28.20. Act. 2.42.

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the Worship of God by Images r;

ges *r*, or any other way not appointed in his word *s*.

r Deut. 4. 15, to 19. Exod. 32. 5, 8. *s* Deut. 12. v. 31, 32.

Q. *What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment are, Gods soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own worship *w*.

t Ps. 95. 2, 3, 6. *u* Ps. 45. 11. *w* Ex. 34. 13, 14.

Q. *Which is the third Commandment?*

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain; For the Lord will not hold him guiltless that taketh his Name in vain* x. *x* Exodus 20. 7.

Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6. 9. Deut. 28. 58. *z* Ps. 68. 4. *a* Rev. 15. 3, 4. *b* Mal. 1. 11, 14. *c* Ps. 138. 1, 2. *d* Job 36. v. 24.

Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abusing of any thing, whereby God makes himself known *e*.

e Mal. 1. 6, 7, 12. & 2. 2. & 3. 14.

Q. *What is the reason annexed to the third Commandment?*

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

f 1 Sam. 2. 12, 17, 22, 24. 1 Sam. 3. 13. Deut. 28. 58, 59.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, *Remember the Sabbath day, to keep it holy: Six dayes shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the Lord made heaven & earth, the sea, & all*

that

hat in them is, & rested the seventh day, herefore the Lord blessed the Sabbath day, & hallowed it g. g Exod. 20. 8, 9, 10, 11.

Q. *What is required in the fourth commandment?*

A. The fourth Commandment requireth the keeping holy to God such set time as he hath appointed in his word, expressly, one whole day in seven, to be a holy Sabbath to himself h.

h Deut. 5. 12, 13, 14.

Q. *Which day of the seven hath God appointed to be the weekly sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; & the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath i.

i Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7.

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day k, even from such worldly imployments, & recreati-

k Exodus 20. 8, 10.

ons as are lawful on other days *l*, and spending the whole time in the publick & private exercises of God's worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

l Exod. 16. 25, to 28. Nehem. 13. 15, to 22. *m* Luke 4. 16. Acts 20. 7. Psal. 92. title. Isai. 66. 23. *n* Mat. 12. 1, to 13.

Q. *What are the sins forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required *o*, and profaning the day by idleness *p*, or doing that which is in it self sinful *q*, or by unnecessary thoughts, words, or works about worldly imployments or recreations *r*.

o Ezek. 22. 26. Amos 8. 5. Mal. 1. 13. *p* Acts 20. 7, 9. *q* Ezek. 23. 38. *r* Jer. 17. 24, 25, 26. Isai. 58. 13.

Q. *What are the reasons annexed to the fourth Commandment?*

A. The reasons annexed to the fourth Commandment, are, Gods allowing six days of the week for our own imploy-

ployment *ſ*, his challenging a ſpecial property in the ſeventh, his own example, & his bleſſing the Sabbath day *t*.

ſ Exod. 20 9. *t* Exod. 20. 11.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy father and thy mother, That thy dayes may be long upon the land which the Lord thy God giveth thee* u.

u Exod. 20. 12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preſerving the honour, & performing the duties belonging to every one in their ſeveral places & relations, as ſuperiours *w*, inferiours *x*, or equals *y*.

w Eph. 5. 21. *x* 1 Pet. 2. 17. *y* Rom 12. 10.

Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations *z*.

z Mat. 15. 4, 5, 6. Ezek. 34. 2, 3, 4. Rom. 13. 8.

Q. *What is the reason annexed to the Fifth Commandment?*

A. The reason annexed to the Fifth Commandmēt, is a promise of long life and prosperity, (as far as it shall serve for *Gods* glory and their own good) to all such as keep this Commandment *a*.

a Deut. 5. 16. Ephes. 6. 2, 3.

Q. *Which is the sixth Commandment?*

A. The Sixth Commandment is, *Thou shalt not kill* b. *b* Exod. 20. 13.

Q. *What is required in the Sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavours to preserve our own life *c*, and the life of others *d*.

c Ephes. 5. 28, 29. *d* 1 Kings 18. 4.

Q. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbidden the taking away of our own life, or the life of our neighbour unjustly; and whatsoever tendeth thereunto *e*.

e Acts 16. 28. Gen. 9. 6.

Q. *Which is the seventh Commandment?*

A. The seventh Commandment is, *Thou shalt not commit adultry* f.

f Exod. 20. 14.

Q.

Q. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own, & our neighbours chastity, in heart, speech and behaviour *g*.

g 1 Cor. 7. 2, 3, 5, 34, 36. Col. 4. 6. 1 Pet. 3. 2.

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchast thoughts, words, and actions *h*.

h Matth. 15. 19. & 5. 28. Ephes. 5. 3, 4.

Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, *Thou shalt not steal* i. *i* Exod. 20. 15.

Q. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth, and outward estate of our selves and others *k*.

k Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1, 2, 3, 4, 5. Exod. 23. v. 4, 5. Gen. 47. 14, 20.

Q. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our Neighbours wealth, or outward estate *l*.

l Prov. 21. 17. & 23. 20, 21. & 28. 19. Eph. 4. 28.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, *Thou shalt not bear false witness against thy Neighbour* m. m Exod. 20. 16.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own & our neighbours good name *o*, especially in witness-bearing *p*.

n Zech. 8. 16. *o* 3 John v. 12. *p* Prov. 14. 5, 25.

Q. What is forbidden in the ninth commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth; or injurious to our own, or our neighbours good name *q*.

q 1 Sam. 17. 28. Lev. 19. 16. Ps. 15. 3.

Q. Which is the tenth Commandment?

A.

A. The tenth Commandment is, *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours* r. r Exod. 20. 17.

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition *s*, with a right and charitable frame of spirit toward our neighbour, and all that is his *t*.

s Heb. 13. 5. 1 Tim. 6. 6. *t* Job 31. 29. Rom. 12, 15. 1 Tim. 1. 5. 1 Cor. 13. 4, 5, 6, 7.

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 Kings 21. 4. Esth. 5. 13. 1 Cor. 10. ver. 10. *w* Gal. 5. 26. Jam. 3. 14. *x* Rom. 7. 7, 8. & 13. ver. 9. Deut. 5. 21.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer man since the fall, is able in this life perfectly to keep the commandments of God *y*, but doth daily break them in thought, word, & deed *z*.

y Eccl. 7. 20. 1 Iohn 1. 8, 10. Gal. 5. ver. 17. *z* Gen. 6. 5. & 8. 21. Rom. 3. 9, to 21. Jam. 3. 2. to 13.

Q. *Are all transgressions of the Law equally hainous?*

A. Some sins in themselves, & by reason of several aggravations, are more hainous in the sight of God than others *a*.

a Ezek. 8. 6, 13. 15. 1 Iohn 5. 16. Ps. 78. 17, 32. 56.

Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath & curse, both in this life, & that which is to come *b*.

b Eph. 5. 6. Gal. 3. 10. Lam. 3. 39. Mat. 25. 41.

Q. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God

God due to us for sin, God requireth of us faith in *Jesus Christ*, repentance unto life *c*, with the diligent use of all the outward means, whereby *God* communicateth to us the benefits of redemption *d*.

c Act. 20. 21. *d* Pro. 2. 1, to 6. & 8. 33. to the end. Isai. 55. 3.

Q. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

e Heb. 10. 39. *f* Joh. 1. 12. Is. 26. 3, 4. Phil. 3. 9. Gal. 2. 16.

Q. *What is repentance unto life?*

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of *God* in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*.

g Acts 11. 18. *h* Acts 2. 37, 38. *i* Joel. 2. 12. Jer. 3. 22. *k* Jer. 31. 18, 19. Ezek. 36. 31. *l* 2 Cor. 7. 11. Is. 1. 16, 17.

Q. *What are the outward means whereby*

by Christ communicateth to us the benefits of Redemption?

A. The outward & ordinary means whereby Christ communicateth to us the benefits of redemption, are, his Ordinances, especially his Word, Sacraments and Prayer, all which are made effectual to the elect for salvation *m*.

m Mat. 28. 19, 20. Acts 2, 42, 46, 47.

Q. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing & converting sinners, & of building them up in holiness and comfort through faith unto salvation *n*.

n Neh. 8. 8. 1 Cor. 14. 24, 25. Act. 26. v. 18. Psal. 19. 8. Act. 20. 32. Rom. 15. 4. 2 Tim. 3. 15, 16, 17. Rom 10. 13, to 17. & 1. 16.

Q. *How is the Word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, &

o Prov. 8. 34. *p* 1 Pet. 2. 1, 2.

prayer *q*,

prayer *q*, receive it with faith & love *r*, lay it up in our hearts *s*, practise it in our lives *t*.

q Ps. 119. 18. *r* Heb. 4. 2. 2 Thess. 2. v. 10. *s* Ps. 119. 11. *t* Luke 8. 15. Iam. 1. 25.

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ *u*, & the working of his Spirit in them that by faith receive them *w*.

u 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 3. 6, 7. *w* 1 Cor. 12. 13.

Q. *What is a Sacrament?*

A. A sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the New Covenant are represented, sealed and applyed to Believers *x*.

x Gen. 17. 7, 10. Exodus 12. chap. 1 Cor. 11. ver. 23, 26.

Q. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament

ſtament are, Baptiſm *y*, and the Lo Supper *z*.

y Matth. 28. 19. *z* Matth 26. 26,27,28.

Q. What is Baptiſm?

A. Baptiſm is a Sacrament, where the waſhing with water in the Name the Father, and of the Son, and of t holy Ghoſt *a*, doth ſignifie and ſeal o ingrafting into Chriſt, and partaking the benefits of the Covenant of Gra and our engagement to be the Lords

a Matth. 28. 19. *b* Rom. 6. 4. Gal. 3. 27.

Q. To whom is Baptiſm to be adm ſtred?

A. Baptiſm is not to be adminiſtr to any that are out of the viſible Churc till they profeſs their faith in Chriſt and obedience to him *c*; but the infa of ſuch as are members of the Viſib Church, are to be baptized *d*.

c Acts 8. 36, 37. and 2. 38. *d* Acts 2. 38, Gen. 17. 10. with Col. 2. 11, 12. 1 Cor. 7. 1

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrame wherein by giving and receiving Bre & Wine according to Chriſt's appoi ment, his death is ſhewed forth; and t

worth

worthy receivers are, not after a corporal and carnal manner, but by Faith, made partakers of his Body and Blood, with all his benefits, to their spiritual nourishment, and growth in grace *e*.

e 1 Cor. 11. 23, to 26. and 10. 16.

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examin themselves, of their knowledge to discern the Lords body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, lest coming unworthily, they eat and drink judgment to themselves *l*.

f 1 Cor. 11. 28, 29. *g* 2 Cor. 13. 5. *h* 1 Cor. 11. 31. *i* 1 Cor. 10. 16, 17. *k* 1 Cor 5. 7, 8. *l* 1 Cor. 11. 28, 29.

Q. What is Prayer?

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p*, and thanktul acknowledgment of his mercies *q*.

m Psal. 62. 8. *n* 1 John 5. 14. *o* John 16. 23. *p* Psal. 32. 5, 6. Dan. 9. 4. *q* Phil. 4. 6.

Q.

Q. *What rule hath God given us for our direction in Prayer?*

A. The whole word of God is of use to direct us in prayer *r*, but the special rule of direction is that form of Prayer which Christ taught his Disciples, commonly called *the Lords Prayer* *s*.

r 1 John. 5. 14. *s* Mat. 6. 9, to 13. with Luk. 11. ver. 2, 3, 4.

Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is, [*Our Father, which art in heaven*,] teacheth us to draw near to God with all holy reverence and confidence as children to a Father, able and ready to help us *u*, & that we should pray with and for others *w*.

t Mat. 6. 9. *u* Rom. 8. 15. Luk. 11. 13. *w* Act. 22. 5. 1 Tim. 2. 1, 2.

Q. *What do we pray for in the first Petition?*

A. In the first Petition, which is, [*Hallowed be thy Name x*,] we pray, that God would enable us and others to

x Mat. 6. 9.

glorify

glorifie him in all that whereby he maketh himself known *y*, & that he would dispose all things to his own glory *z*.

y Psl. 67. 2, 3. *z* Psal. 83. throughout.

Q. *What do we pray for in the second Petition?*

A. In the second Petition, which is, [*Thy Kingdom come* a,] we pray, that Satans kingdom may be destroyed *b*, and that the kingdom of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*; and that the kingdom of glory may be hastened *e*.

a Mat. 6. 10. *b* Psl. 68. 1. 18. *c* Rev. 12. 10, 11. *d* 2 Thes. 3. 1. Rom. 10. 1. Joh. 17. 9, 20. *e* Rev. 22. 20.

Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, [*Thy will be done in Earth, as it is in Heaven f,*] we pray, that God by his grace would make us able and willing to know, obey, & submit to his will in all things *g*, as the Angels do in heaven *h*.

f Mat. 6. 10. *g* Psl. 67. throughout. Psl. 119. 36. Mat. 26. 39. 2 Sam. 15. 25. Job 1. 21. *h* Psl. 103. v. 20, 21.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is [*Give us this day our daily bread* i,] we pray that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

i Mat. 6. 11. *k* Prov. 30. 8, 9. Gen. 28. 20. 1 Tim. 4, 5.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*And forgive us our debts, as we forgive our debtors* l,] we pray, that God for Christs sake would freely pardon all our sins *m*, which we are the rather incouraged to ask, because by his grace we are inabled from the heart to forgive others *n*.

l Mat. 6. 12. *m* Psa. 51. 2, 7, 9. Dan. 9. 17, 18, 19. *n* Luke 11. 4. Mat. 18. 35.

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, [*And lead us not into temptation, but deliver us from evil* o,] we pray, that God

o Mat. 6. 13.

would

would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

p Mat. 26. 41. *q* 2 Cor. 12. 8.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, which is, [*For thine is the Kingdom, the power & the glory, forever,* Amen *r*,] teacheth us to take our encouragement in prayer from God only *s*, and in our prayer to praise him, ascribing Kingdom, Power, and Glory to him *t*; and in testimony of our desire and Assurance to be heard, we say, *Amen*.

r Mat. 6. 13. *s* Dan. 9. v. 4, 7, 8, 9, 16. to 19. *t* 1 Chr. 29. 10, to 13. *u* 1 Cor. 14. 16. Rev. 22. v, 20, 21.

The ten Commandments.

Exodus 20.

GOD *spake all these words, saying,* I am *the Lord thy God, which have brought thee out of the land of* Egypt, *out of the house of bondage.*

I *Thou ſhalt have no other Gods befo*
me.

II. *Thou ſhalt not make unto thee a*
graven Image, or any likeneſs of any thi
that is in heaven above, or that is in the ear
beneath, or that is in the water under t
earth; thou ſhalt not bow down thy ſelf
them, nor ſerve them: For I the Lord t
God am a jealous God, viſiting the iniqui
ties of the fathers upon the children, unto t
third & fourth generation of them that ha
me; and ſhewing mercy unto thouſands
them that love me, & keep my Comman
ments.

III. *Thou ſhalt not take the Name of t*
Lord thy God in vain; For the Lord wi
not hold him guiltleſs that taketh his Nam
in vain.

IV. *Remember the Sabbath day to ke*
it holy: Six dayes ſhalt thou labour, an
do all thy work; But the Seventh day is t
ſabbath of the Lord thy God; in it thou ſha
not do any work, thou, nor thy ſon, nor t
daughter, nor thy man ſervant, nor thy maid
ſervant, nor thy cattel, nor the ſtrange
that is within thy gates: For in ſix dayes t
Lord made heaven and earth, the ſea and a
th

hat in them is, & rested the seventh day; herefore the Lord blessed the Sabbath day, nd hallowed it.

V. *Honour thy Father and thy Mother, hat thy dayes may be long upon the Land hich the Lord thy God giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy Neighbour.*

X. *Thou shalt not covet thy neighbours ouse, thou shalt not covet thy neighours wife, nor his man servant, nor his maidservant, nor his ox, nor his ass, nor any hing that is thy neighbours.*

The Lords Prayer. *Matth.* 6.

OUr Father which art in heaven; Hallowed be thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread: And forgive us our debts, as we forgive our debtors: And lead us not into temptation; but deliver us from evil: For thine is the Kingdom,

and the power, and the glory, forever Amen.

The Creed.

I *Believe in God, the Father Almighty, ma-ker of heaven and earth; And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead, and buried; He descended into Hell*, the third day he rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting*; Amen.

* *i. e.* Continued in the state of the dead, & under the power of Death, till the third day.

SO much of every *Question*, both in the *Larger* and *Shorter Catechism* is repeated in the *Answer*, as maketh every *Answer* an entire proposition, or sen-

sentence in it self, to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of Catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the *ten Commandments*, and the *Lords Prayer* (much less a Prayer, as ignorant people have been apt to make both it and the *Decalogue*) but because it is a brief sum of the *Christian* faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

FINIS.

A Brief Sum of Christian Doctrine,

Contained in

Holy Scripture, & holden forth in the Confession of Faith and Catechisms.

Agreed upon by the *Assembly* of Divines at Westminster, and received by the *General Assembly* of the *Kirk* of Scotland: With the practical Use thereof.

The sum of Saving Knowledge may be taken up in these four Heads: 1. The woful condition wherein all Men are by nature, through breaking of the Covenant of Works. 2 The remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of his Covenant. 4 The blessings which are effectually conveyed unto the Elect by these means. Which four Heads are set down each of them in some few Propositions.

Head I.

Head I.

Our woful condition by nature, through breaking the Covenant of Works.

Hos. 13. 9. O Israel, *thou hast destroyed thy self.*

I.

THE Almighty and eternal God, the Father, the Son, and the Holy Ghost, three distinct Persons in one and the same undivided Godhead, equally infinit in all perfections; did before time most wisely decree, for his own Glory, whatsoever cometh to pass in time; and doth most holily and Infallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six dayes made all things of nothing, very good in their own kind, in special he made all the Angels holy; and he made our first Parents *Adam* and *Eve*, the root of mankind, both upright and able to keep the Law written in their heart: Which Law they were naturally bound to obey under pain of death; but God was not bound to reward their service, till he entered in a covenant or contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatning death in case they should fail. This is the Covenant of Works.

III. Both Angels and Men were subject to the change of their own free will, as experience proved (God having reserved to himself the incomuni-

cable property of being naturally unchangeable. For many Angels of their own accord fell by sin from their first estate, and became Devils: our first Parents being entised by Satan, one of these Devils speaking in a Serpent, did break the Covenant of Works, in eating the forbidden fruit, whereby they and their Posterity being in their loyns, as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability to please God; yea, did become by nature enemies to God, and to all spiritual good, and inclined only to evil continually. This is our original sin, the bitter root of our actual transgressions, in thought, word, and deed.

Head II.

The Rememdy provided in Jesus Christ for the Elect by the Covenant of Grace.

Hos. 13. 9. *O Israel, thou hast destroyed thy self; but in me is thine help.*

Albeit man, having brought himself into this wolful condition, be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lye still unsensible of it, till he perish, Yet God, for the glory of his rich Grace, hath revealed in his Word a way to save sinners, to wit, by faith in JESUS CHRIST, the Eternal Son of God, by vertue of, and according

to

to the tenor of the Covenant of Redemption made and agreed upon, between God the Father and God the Son, in the counsel of the Trinitiy before the World began.

II. The sum of the Covenant of Redemption is this, God having freely chosen unto life; a certain number of lost mankind, for the Glory of his rich Grace, did give them, before the World began unto God the Son, appointed Redeemer, that upon condition he would humble himself so far as to assume the Humane Nature of a Soul and a Body unto Personal Union with his Divine Nature, and submit himself to the Law as surety for them, & satisfie Justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the Cross, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal Life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applyed in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the World began, and in the fulness of time came into the World, was born of the Virgin *Mary*, subjected himself to the Law, and compleatly payed the ransom on the Cross: But by vertue of the foresaid bargain made before the World began, he is in all ages, since the fall of *Adam*, still upon the work of applying actually the purchased benefits unto the Elect: And that he doth by way of entertaining a Covenant of free Grace & reconciliation with them, through faith in himself, by which Covenant he makes over

to every Believer a right and intereſt to himſelf, & to all his bleſſings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of Grace, Chriſt Jeſus was clad with the threefold Office of *Prophet*, *Prieſt*, and *King*. Made a *Prophet*, to reveal all ſaving knowledge to his people, and to perſwade them to believe and obey the ſame. Made a *Prieſt*, to offer up himſelf a ſacrifice once for them all, and to intercede continually with the Father for making their perſons and ſervices acceptable to him. And made a *King*, to ſubdue them to himſelf, to feed and rule them by his own appointed ordinances; And to defend them from their enemies.

Head III.

The outward means appointed to make the Elect partakers of this Covenant, and all the reſt that are called to be inexcuſable.

Matth. 22 14. *Many are called.*

I. THe outward means and ordinances for making men partakers of the Covenant of Grace are ſo wiſely diſpenſed, as the Elect ſhall be infallibly converted and ſaved by them, & the Reprobate, among whom they are, not be juſtly ſtumbled. The means are ſpecially theſe four: 1. The *Word of God*. 2. The *Sacraments*. 3. *Kirk Government*. 4. *Prayer*. In the *Word of God Preached by ſent Meſſengers*, the Lord makes offer of Grace

Grace to all sinners, upon condition of Faith in Jesus Christ; and whosoever do confess their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their Children received into the honour and priviledges of the Covenant of Grace. By the *Sacraments* God will have the Covenant sealed for confirming the bargain, on the foresaid condition. By *Kirk Government*, he will have them hedged in, and helped forward unto the keeping of the Covenant. And *by Prayer* he will have his own glorious Grace promised in the Covenant, to be dayly drawn forth, acknowledged and employed. All which means are followed either really, or in profession only, according to the quality of the Covenanters, as they are true or counterfeit believers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the new since he came, is one and the same in substance, albeit different in outward Administration. For the *Covenant* in the Old Testament being sealed with the Sacrament of *Circumcision* and the *Paschal Lamb*, did set forth Christs death to come, and the benefits purchased thereby, under the shadow of bloody Sacrifices and sundry Ceremonies: But since Christ came, the Covenant being sealed by the Sacraments of *Baptism* and the *Lords Supper*, do clearly hold forth Christ already crucified before our eyes, victorious over Death and the grave, and gloriously ruling Heaven and Earth for the good of his own People.

HEAD

Head IIII.

The blessings which are effectually conveyed by these means to the Lords Elect or chosen ones.

Matth. 22. 14. Many are called; but few are chosen.

I. BY these outward Ordinances, as our Lord makes the reprobate inexcusable, so in the power of his Spirit, he applyes unto the Elect effectually all saving graces purchased to them in the Covenant of Redemption, & makes a change in their persons. In particular: 1. He doth *Convert* or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections, & faculties, for giving spiritual obedience to his Commands. 2. He gives unto them *saving Faith*, by making them in the sense of deserved condemnation, to give their content heartily to the Covenant of Grace, and to imbrace Christ Jesus unfainedly 3. He gives them *Repentance*, by making them with Godly sorrow in the hatred of sin, and love of Righteousnes, turn from all iniquity to the service of God. And 4. He *Sanctifies* them, by making them go on and persevere in faith, and spiritual obedience of the Law of God, manifested by fruitfulnes in all duties and doing good works, as God offereth occasion.

II. Toget her with this inward change of their Persons, God changes also their state, for so soon as

as they are brought by Faith into the Covenant of Grace. 1. He *Justifies* them, by imputing unto them that perfect obedience which Christ gave to the Law, and satisfaction also which upon the Cross Christ gave unto Justice in their name. 2. He *Reconciles* them, and makes them friends to God; who before were enemies to God. 3. He *Adopts* them, that they shall be no more children of Satan, but children of God, inriched with all spiritual Priviledges of his Sons. And last of all, after their warfare in this life is ended, he perfects the Holiness, & Blessedness, first of their souls at their death, and then both of their souls, and their bodies, being joyfully joyned together again in the resurrection, at the Day of his glorious coming to judgment, when all the wicked shall be sent away to Hell, with Satan whom they have served: but Christs own chosen and redeemed ones, true Believers, Students of Holyness, shall remain with himself forever, in the state of *Glorification*.

The practical use of Saving Knowledge,

Contained in Scripture, and holden forth briefly in the foresaid Confession of Faith and Catechisms.

THE chief general use of Christian Doctrine is, to convince a man of sin, and of Righteousness, and of Judgement, *John* 16. *v.* 8. partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel or Covenant of Grace, that he may become an unfained believer in Jesus Christ; and be strengthened in his faith upon solid grounds and warrants, and give evidence of the truth of his faith by good fruits, and so be saved.

The sum of the Covenant of Works, or of the Law, is this, *If thou do all that is commanded, and not fail in any point, thou shalt be saved*: *But if thou fail, thou shalt die*, Rom. 10. 5. Gal. 3. ver. 10, 12.

The sum of the Gospel or Covenant of Grace and Reconciliation is this: *If thou flee from deserved wrath, to the true Redeemer Jesus Christ*, (who is able to save to the utmost all that come to God through him) *Thou shalt not perish, but have eternal life*, Rom. 10. 8, 9, 11.

For

For convincing a man of sin, of Righteousneis and of Judgement by the Law, or Covenant of Works, let these Scriptures among many more be made use of.

1. For convincing a man of sin by the Law, Consider *Jer.* 17.9,10.

THe heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth these two things. 1. That the fountain of all our miscarriage and actual sinning against God is in the heart, which comprehendeth the mind, will, affections, and all the powers of the soul, as they are corrupted and defiled with original sin. The mind being not only ignorant and uncapable of saving truth, but also full of errour and enmity against God, and the will and affections being obstinatly disobedient unto all Gods directions, & beut toward that only which is evil: *The heart*, saith he, *is deceitful above all things, and desperately wicked*: Yea and unsearchably wicked, that *no men can know it.* And Genes. 6. verf. 5. *Every imaginntion of the thoughts of mans heart, is only evil continually*, (saith the Lord) whose testimony we must trust in this and all other matters: and expetience also may teach us, that till GOD make us deny our selves, we never look to GOD in any thing, but fleshly self-interest alone doth rule us, and

move all the wheels of our actions. 2. That the Lord bringeth our original sins, or wicked inclination, with all the actual fruits thereof, unto reckoning before his judgment Seat: *For he searcheth the heart, and tryeth the reins, to give every man according to the fruits of his doings.*

Here let every man reason thus:

What God and my guilty conscience beare witnes of, I am convinced that it is true.

But *God and my guilty conscience bear witness, that my heart is deceitful above all things, and desperatly wicked; & that all the imaginations of my heart, by nature, are only evil continually.*

Therefore, I am convinced that this is true.

Thus a man may be convinced of sin by the Law.

II. For convincing a man of Righteousnes by the Law: Consider *Gal.* 3. 10.

As many as are of the work of the Law, are under the curse: For it is written, Cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.

Here the Apostle teacheth us three things.

1. That by reason of our natural sinfulnes, the impossibility of any mans being justified by the works of the Law is so certain, that whosoever do seek justification by the works of the Law, are liable to the curse of God, for breaking of the Law; *For as many as are of the works of the Law, are under the curse,* saith he.

2. That

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time, is not sufficient; for the Law requireth, that *a man continue in all things, which are written in the Book of the Law, to do them.*

3. That because no man can come up to this perfection, every man by nature is under the curse: for the Law saith, *Cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.*

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath, upon soul and body, both in this life, and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus:

Whosoever, according to the Covenant of Works, is liable to the curse of God, for breaking the Law, time & wayes out of number, cannot be justified, or find righteousness by the works of the Law.

But I (may every man say) *according to the Covenant of Works, am lyable to the curse of God, for breaking the law, time and wayes out of number.*

Therefore I cannot be justified, or have righteousness, by the works of the Law.

Thus may a man be convinced of righteousness, that it is not to be had by his own works, or by the Law.

3. For convincing a man of Judgment by the Law, Consider 2 *Thess.* 1. 7.

THE Lord shall be revealed from heaven with His mighty Angels. Vers. 8. *In flamming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* Vers. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His Power.* Vers. 10. *When he shall come to be glorified in his saints, and to be admired in all them that believe.*

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last day, come, armed with flaming fire, to Judge, condemn, and destroy all them who have not believed God, have not received the offer of grace made in the Gospel, nor obeyed the Doctrine thereof; but remain in their natural state, under the Law or Covenant of Works.

Hence let every man reason thus:

What the righteous Iudge hath fore-warned me shall be done at the last day, I am sure is just judgment.

But the righteous Judge hath fore warned me, that if I do not believe God in time, and obey not the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body forever:

Therefore I am convinced that this is just Iudgment.

And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.

Thus every man may be by the Law or Covenant of works, convinced of judgement; if he shall continue

tinue under the Covenant of works, or shall not obey the Gospel of our Lord Jesus.

For convincing a man of Sin, Righteousness and Judgment by the Gospel.

As for convinceing a man of sin, and righteousness, and judgment by the Gospel or Covenant of Grace, he must understand three things.

1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater & more dangerous sin, than all other sins against the Law; because the hearers of the Gospel not believing in Christ, do reject Gods mercy in Christ, the only way of freedom from sin & wrath, and will not yield to be reconciled to God.

2. Next, he must understand, that perfect remission of sin & true righteousness is to be had only by faith in Jesus, because God requireth no other conditions but faith, and testifies from heaven, that he is well pleased to justifie sinners upon this condition.

3. He must understand, that upon righteousness received by faith, judgement shall follow on the one hand, to the destroying of the works of the Devil in the believer, and to the perfecting of the work of Sanctification in him, with power: and that upon refusing to take righteousness by faith in Jesus Christ, judgement shall folluw, on the other hand, to the condemnation of the misbeliever, and destroying of him with Satan and his Servants forever.

For this end let these passages of Scripture, among many others, serve to make the greatness of the sin of not believing in Christ appear, or to make the greatness of the sin of resisting of the Covenant of Grace offered to us, in the offering of Christ unto us: let the fair offer of Grace be looked upon, as it is made, *Isa.* 55. 3. *Incline your ear, and come unto me* (said the Lord) *hear, and your soul shall live, & I will make an everlasting Covenant with you, even the sure mercies of David.* That is, if ye will believe me, and be reconciled to me, I will by Covenant give unto you Christ, and all saving graces in him; repeated *Acts* 13. 34.

Again, consider that this general offer in substance is equivalent to a special offer, made to every one in particular, as appeareth by the Apostle making use of it, *Acts* 16. 13. *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* The reason of which offer is given *John* 3. *ver.* 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Seeing then this great Salvation is offerd in the Lord Jesus, whosoever believe not in him, but look for happiness some other way, what doth he else but observe lying vanities, and forsake *his own mercy*, which he might have had in Christ, *Jonah* 1. 8, 9. What doth he else but blaspheme God in his heart, as it is said, 1 *John.* 5. 10. *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given to us eternal life, and this life is in his Son;* And that no sin against the Law, is like

unto

unto this sin: Christ testifies, *John* 15. 22. *If I had not come & spoken to them, they had not had sin; but now they have no cloak for their sin.* This may convince a man of the greatness of this sin of not believing in Christ.

For convincing men of righteousness to be had only by faith in Christ: Consider how, *Rom.* 10. 3, 4.

IT is said, that *the Jews, being ignorant of Gods Righteousness, and going about to establish their own righteousness, have not submitted themselves unto the Righteousness of God;* (& so they perished) *for Christ is the end of the Law for Righteousness to every one that believeth:* And Act. 13. 34, *By Christ Jesus, all that believe, are justified from all things, from which ye could not be justified by the Law of Moses.* And 1 Iohn 1. 7. *The blood of Jesus Christ, his Son, cleanseth us from all sin.*

For convincing a man of judgment, if a man imbrace this righteousness: Consider, 1 Iohn 3. 8. *For this purpose the Son of God was manifested, that he might destroy the work of the Devil.* And Heb. 9. 14. *How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your Conscience from dead works, to serve the living God.*

But if a man imbrace not this righteousness, his doom is pronounced, Iohn 3. 18. *He that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.*

And this is the condemnation, that light is come into the World, and men love darkneſs rather than light.

Hence let the penitent, deſiring to believe, reaſon thus:

What doth ſuffice to convince all the Elect in the world of the greatneſs of the ſin of not believing in Chriſt, or refuſing to flee to him for relief from ſin done againſt the Law, and from wrath due thereto, and what ſufficeth to convince them, that righteouſneſs, and eternal life is to be had by Faith in Jeſus Chriſt, or by conſenting to the Covenant of grace in him, and what ſufficeth to convince them of judgement to be exerciſed by Chriſt for deſtroying the works of the Devil in a man, and ſanctifiing and ſaving all that believe in him, may ſuffice to convince me alſo.

But *what the Spirit hath ſaid in theſe or other Scriptures, ſufficeth to convince the elect World of the foreſaid ſin, and righteouſneſs, and judgement.*

Therefore what the Spirit hath ſaid in theſe & other like Scriptures ſerveth to convince me thereof alſo.

Whereupon let the penitent deſiring to believe, take with him words, and ſay heartily to the Lord; Seeing thou ſayeſt, *Seek ye my face*, my ſoul anſwereth unto thee, thy face, Lord *will I ſeek*; I have hearkned unto the offer of an everlaſting Covenant of all ſaving mercies to be had in Chriſt, and I do heartily embrace thy offer. Lord let it be a bargain, *Lord I believe, help my unbelief.* Behold I give my ſelf to thee to ſerve thee in all things forever, and I hope *thy right hand ſhall ſave me*; the Lord will perfect that which concerneth me, thy mercy, O Lord, endureth forever; forſake not the *work of thine own hands.* Thus may a man be made an unfeigned believer in Chriſt.

For

For ſtrengthening the mans Faith who hath agreed unto the Covenant of Grace.

BEcauſe many true Believers are weak, and do much doubt if ever they ſhall be ſure of the ſoundneſs of their own Faith and effectual Calling, or made certain of their Juſtification and Salvation, when they ſee, that many, who profeſs faith, are found to deceive themſelves; let us ſee how every believer may be made ſtrong in the faith, and ſure of his own Election and Salvation upon ſolid grounds, by ſure warrants and true evidences of faith. To this end among many other Scriptures take theſe following.

1. For laying ſolid grounds of faith, Conſider 2 Pet. 1. 10. *Wherefore the rather brethren, give diligence to make ſure your calling and election; for, if ye do theſe things ye ſhall never fall.*

In which words the Apoſtle teacheth us theſe four things, for help and direction, huw to be made ſtrong in the faith.

1. That ſuch as believe in Chriſt Jeſus, and are fled to him for relief from ſin & wrath, albeit they be weak in the faith, yet they are indeed Children of the ſame Father with the Apoſtles; for ſo he accounteth of them, while he calleth them *Brethren.*

2. That, albeit we be not ſure, for the time, of our effectual Calling and *Election*, yet we may be made ſure of both, if we uſe diligence; for this he preſuppoſeth, ſaying, *Give diligence to make your Calling and Election ſure.*

3. That we must not be discouraged, when we see many seeming believers prove rotten branches and make defection, but we must the rather take the better heed to our selves; *Wherefore the rather, brethren*, saith he, *give all diligence.*

4. That the way to be sure both of our effectual Calling and Election, is to make sure work of our faith, by laying the grounds of it solidly, and bringing forth the fruits of our faith in new obedience constantly. *For if ye do these things*, saith he, *ye shall never fall*; understanding by these things what he hath said of sound faith. *ver.* 1, 2, 3, 4. and what he had said of the bringing out of the fruits of faith, *vers.* 5, 6, 7, 8, 9.

To this same purpose consider, *Rom.* 8. *ver.* 1. *There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Ver. 2. *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and Death.* Ver. 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh.* Ver. 4. *That the Righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

Wherein the Apostle teacheth us these, 4. things for laying of the ground of Faith solidly.

1. That every one is a true believer, who, in the sense of his sin, and fear of Gods wrath, doth flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of men; and being fled to Christ, doth strive against his own flesh, or corrupt inclination of na-

of nature, & studieth to follow the rule of Gods Spirit, set down in his Word; for the man whom the Apostle doth here bless as a true believer, is a man in Christ Jesus: *Who doth not walk after the flesh, but after the Spirit.*

2. That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath and fear of condemnation, yet they are in no danger; *For there is no condemnation* (saith he) *to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

3. That albeit the Apostle himself (brought in here for examples cause) and all other true believers in Christ, be by nature, under the Law of sin and death, or under the Covenant of Works (called the Law of sin and death, because it bindeth sin & death upon us, till Christ set us free,) yet the Law of the Spirit of life in Christ Jesus, or the Covenant of Grace (so called, because it doth inable and quicken a man to a spiritual life rhrough Christ) doth set the Apostle and all true believers free from the Covenant of Works, of the Law of sin and death; so that every man may say with him, *The Law of the Spirit of life*, or the Covenant of Grace, *hath freed me from the Law of sin and death*, or Covenant of Works.

4. That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt God, & God the Son, as incarnat, wherein Christ takes the curse of the Law upon him for sin, that the believer, who could not otherwise be

delivered from the Covenant of Works, may
delivered from it. And this Doctrine the Apost
holdeth forth in these 4. branches, 1. That it w
utterly impossible for the Law, or the Covena
of Works, to bring righteousness and life t
a sinner, because it was weak. 2. That th
weakness and inability of the Law or Covena
of Works, is not the fault of the Law, but the fau
of sinful flesh, which is neither able to pay the pe
nalty of sin, nor to give perfect obedience to th
Law (presuppose by-gone sins were forgiven) th
Law was weak (saith he) *through the flesh.*
That the Righteousness and Salvation of sin
ners, which was impossible to be brought abou
by the Law, is brought to pass by sending God
own Son, Jesus Christ, *in the flesh*, in whos
flesh sin is condemned and punished, for makin
satisfaction in the behalf of the Elect, that they
neight be set free. 4. That, by his means, th
Law loseth nothing, because the righteousnes
of the Law, is best fulfilled this way; First, by
Christ's giving perfect active obedience in ou
name unto it in all things: Next, by his paying
in our name, the penalty (due to our sins) in
his death. And lastly, by his working of Sanctifi
cation in us, who are true believers, who strive
to give new obedience unto the Law, and *walk not*
after the flesh, but after the Spirit.

Warrants

Warrants to believe.

FOr building our confidence upon this ſolid ground, theſe four warrants and ſpecial motives to believe in Chriſt may ſerve; the firſt, whereof is, *Gods hearty invitation*, holden forth, *Iſai.* 55. *v.* 1.2,3.4.

Ho, every one that thirſteth, come ye to the waters, and he that hath no money: come and buy without money, and without price. V. 2. *Wherefoes do ye ſpend your money for that which is no bread, and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſs.* V. 3. *Incline your ear and come to me: hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you even the ſure mercies of David.* V. 4. *Behold, I have given him for a witneſs to the people, a leader and commander to the people,* &c.

Here (after letting down the precious ranſom of our Redemtion by the Suffetings of Chriſt, and the rich bleſſings purchaſed to us thereby in the two former Chapters) the Lord, in this Chapter

1. Maketh open offer of Chriſt and his grace, by proclamation of a free & gracious market of Righteouſneſs and Salvation, to be had through Chriſt to every ſoul without exception, that truely deſires to be ſaved from ſin, *Ho every one that thirſteth*, ſaith he.

2. He inviteth all ſinners, that for any reaſon ſtand at diſtance with God, to come and take from him riches of Grace running in Chriſt as a river, to wash away ſin, and to ſlacken wrath; *Come ye to the waters*, ſaith he.

3. Leſt

3. Left any should ſtand aback, in the ſe
of his own ſinfulneſs or unworthineſs, and i
bility to do any good, the Lord calleth upon ſu
perſons in ſpecial, ſaying, *He that hath no m*
come.

4. He craveth no more of his merchant, b
that he be pleaſed with the wares offered, wh
are grace] and more grace, and that he heart
conſent unto, and embrace this offer of grace, t
ſo he may cloſe a bargain and formal Coven
with God, *Come, buy without money*, (ſaith h
Come, eat; that is, conſent to have, and take u
you all ſaving graces, make the wares your o
poſſeſs them, & make uſe of all bleſſings in Chri
whatſoever maketh for your ſpiritual life
comfort, uſe and enjoy it freely, without pay
any thing for it. *Come, buy wine and milk with*
money and without price, ſaith he.

5. Becauſe the Lord knoweth how much we
inclined to ſeek righteouſneſs and life by
own performances, & ſatisfaction to have righ
ouſneſs and life, as it were by the way of wor
and how loath we are to embrace Chriſt Jeſus,
to take life by way of free grace, through Je
Chriſt, upon the terms whereupon it is offe
to us; therefore the Lord lovingly calls us off
our crooked and unhappy way, with a gentle a
timous admonition, giving us to underſtand, th
we ſhall but loſe our labour in this our way, *W*
refore do ye ſpend your money (ſaith he) *for that wh*
is not bread, & your labour for that which ſatisfie
not?

6. The Lord promiſeth to us ſolid ſatisfactio
in the way of betaking our ſelves unto the gra

of Christ, even true contentmenr, and fulneſs of ſpiritual pleaſure, ſaying, *Hearken diligently unto me, and eat that which is good, and let your ſoul delight it ſelf in fatneſs.*

7. Becauſe faith cometh by hearing, he calleth for audience unto the explication of the offer; and calleth for believing of, & liſtening unto the truth, which is able to beget the application of ſaving faith, and to draw the ſoul to truſt in God, *Incline your ear, and come unto me* (ſaith he.) To which end the Lord promiſed, that this offer, being received, ſhall quicken the dead ſinner, and that upon the welcoming of his offer, he will cloſe the Covenant of Grace with the man, that ſhall conſent unto it, even an indiſſolvable Covenant of perpetual Reconciliation of peace, *Hearken and your ſoul ſhall live, and I will make an everlaſting Covenant with you.* Which Covenant, he declareth, ſhall be in ſubſtance the aſſignation, and the making over of all the ſaving graces, which David (who is Jeſus Chriſt, *Acts* 13. 53.) hath bought for us in the Covenant of Redemption, *I will make a Covenant with you* (ſaith he) *even the ſure mercies of David.* By *ſure mercies* he means ſaving graces, ſuch as are Righteouſneſs, Peace, and Joy in the Holy Ghoſt, Adoption, Sanctification, and Glorification, and whatſoever belongs to godlineſs & life eternal.

8. To confirm and aſſure us of the real grant of theſe ſaving mercies, and to perſwade us of the reality of the Covenant betwixt God and the believer of this Word, the Father hath made a fourfold gift of his Eternal, and only begotten Son.

First, to be incarnate and born, for our sake, the seed of *David* his type, for which cause he called here, and *Act.* 13. 34. [*David* the true and everlasting King of *Israel*] This is the great gift of God to man *Joh.* 4. 10. And here [I have given him to be *David*, or born of *David* to the people

Secondly, he hath made a gift of Christ, to a *witness* to be people, both of the sure and saving mercies granted to the Redeemed in the Covenant of Redemption, and also of the Fathers willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as imbrace the offer: *I have given him* (saith the Lord here) *to be a witness to the people:* and truely he is a sufficient witness in this matter, in many respects. 1. Because he is one of the Persons of the blessed Trinity, and party contracter for us, in the Covenant of Redemption, before the world was. 2. He is by office a Mediator, the messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Pardise, where he promised, that the seed of the woman should bruise the head of the Serpent. 4. He set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figuros of sacrifices and ceremonies before his coming. 5. He gave more and more light about this Covenant, speaking by his spirit, from age to age, in holy Prophets. 6. He came himself, in the fulness of time, and did bear witness of all things belonging to this Covenant, and of Gods willing mind to take believers into it, partly by uniting our nature in

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one person with the divine Nature, partly by Preaching the good tidings of the Covenant with his own mouth, partly by paying the price of Redemption on the Cross, and partly by dealing still with his people from the beginning to this day, to draw in, and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ, *as a Leader to the people*, to bring us through all difficulties, all afflictions and tentations, unto life by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant, all the way on unto salvation. 1. By the direction of his Word and Spirit. 2. By the example of his own life, in faith & obedience even to the death of the Cross. 3. By his powerful working, bearing his redeemed ones in his arms, and causing them to lean on him, while they go up through the wilderness.

Fourthly, God hath made a gift of Christ unto his people, as a *Commander*, which Office he faithfully exerciseth, by giving to his Kirk and People, Laws and Ordinances, Pastours and Governours, and all necessary Officers, by keeping Cours and Assemblies among them, to see that his Laws be obeyed: Subduing by his Word, Spirit and Discipline, his Peoples corruptions: and, by his wisdom and power, guarding them against all their enemies whatsoever.

Hence he, who hath closed the bargain with God, may strengthen his faith by reasoning after this manner.

Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousness

teousneſs and ſalvatiou, unto him by everlaſting Covenant belongeth Chriſt, the true *David*, with all his ſure and ſaving mercies.

But I (may the weak believer ſay) *do heartily receive the offer of free grace, made here to ſinners thirſting for righteouſneſs and ſalvation.*

Therefore unto me, by an everlaſting Covenant, belongeth Chriſt Jeſus, with all his ſure and ſaving mercies.

The *ſecond* warrant and ſpecial motive to imbrace Chriſt and believe in him, is the earneſt *Requeſt* that God maketh to us to be reconciled to him in Chriſt: holden forth, 2 *Corinth.* 5. *ver.* 19, 20, 21.

GOD *was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath committed unto us the word of Reconciliation. verſ.* 20. *Now then we are Ambaſſadours for Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead, beye reconciled to God.* ver. 21. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of GOD in him.*

Wherein the Apoſtle teacheth us theſe nine Doctrines.

1. That the elect world, or the world of redeemed ſouls, are by natute in the eſtate of enmity againſt God; This is preſuppoſed in the word, *Reconciliation*; for reconciliation, or renewing of friendship, cannot be except betwixt thoſe that have been at enmity.

2. That

2. That in all the time by paſt, ſince the fall of *Adam*, Chriſt Jeſus, the eternal Son of God, as Mediator, and the Father in Him, hath been about the making friendship (by his Word and Spirit) betwixt himſelf, and the *elect world: God* (ſaith he) *was in Chriſt, reconciling the world to himſelf.*

3. That the way of reconciliation was in all ages one & the ſame in ſubſtance, viz. by forgiving the ſins of them who do acknowledge their ſins, and their enmity againſt God, and do ſeek reconciliation & remiſſion of ſins in Chriſt: For *God* (ſaith he) *was in Chriſt, reconciling the world to him ſelf,* by way of *not imputing their treſpaſſes unto them.*

4. That the end and ſcope of the Goſpel and whole Word of God, is threefold. 1. It ſerveth to make people ſenſible of their ſins, and of their enmity againſt God, and of their danger, if they ſhould ſtand out, and not fear Gods diſpleaſure. 2. The word of God ſerveth to make men acquainted with the courſe, which God hath prepared for making friendship with Him through Chriſt, viz. That if men ſhall acknowledge the enmity, and ſhal be contentto enter into a Covenant of friendſhip with God, through Chriſt, then God will be contented to be reconciled with them freely. 3. The Word of God ſerveth to teach men, how to carry themſelves towards God, as friends, after they are reconciled to him, viz. to beloath to ſin againſt him, and to ſtrive heartily to obey his Commandments: and therefore the *Word of God* here is called *the word of reconciliation*, becauſe it teacheth us what need we have of reconciliation, and how to *make* it, and how to *keep* the reconcilation

or

or friendship, being made with God, throu Christ.

5. That albeit the hearing, believing, and obe ing of this word, doth belong to all thoſe to who this Goſpel doth come, yet the office of preachi of it with authority belongeth to none, but ſuch only as God doth call to this miniſtry, a ſendeth our with commiſſion for this work. Th the Apoſtle holdeth forth *verſ.* 18. in the words, *He hath committed to us the word of Reconciliation.*

6. That the Miniſters of the Goſpel should be have themſelves as Chriſts meſſengers, and shoul cloſely follow their Commiſſion ſet down in th word, *Matth.* 28. *v.* 19, 20. and when they do ſo they should be received by the people, as Ambaſſadours from God: for here the Apoſtle, in all thei names, ſaith, *We are Ambaſſadours for Chriſt, as though God did beſeech you by us.*

7. That Miniſters in all earneſtneſs of affection should deal with people to acknowledge thei ſins, and their natural enmity againſt God more and more ſeriouſly; and to conſent to the Covenant of Grace and Ambaſſage of Chriſt more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he ſaith, *we pray you be reconciled to God.*

8. That in the Miniſters affectionat dealing with the people, the people should conſider, that they have to do with God & Chriſt, requeſting them by the Miniſters to be reconciled, now there cannot be a greater inducement to break a ſinners hard heart,

heart, than Gods *making Request* to him for friendship: for when it became us, who have done so many wrongs to seek friendship of God, he preventeth us: and (O wonder of wonders!) he *requesteth* us to be content to be reconciled with him; and therefore most fearful wrath must abide them, who do set light by this *Request*, and do not yeld when they hear Ministers with Commission, saying, *We are Ambassadours for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God.*

9. To make it appear, how it cometh to pass that the Covenant of Reconciliation should be so easily made up betwixt God and a humble sinner fleeing to Christ, the Apostle leads us unto the cause of it, holden forth in the Covenant of Redemption; the sum whereof is this, *It is agreed betwixt God and the Mediator Jesus Christ the Son of God, surety for the redeemed, as parties contracters, that the sins of the Redeemed should be imputed to innocent Christ, and be both condemned and put to death for them, upon this very condition, that whosoever heartily consents unto the Covenant of Reconciliation offered through Christ, shall by the imputation of his obedience unto them, be justified and holden righteous before God; for God hath made Christ, who knew no sin, to be sin for us* (saith the Apostle) *that we might be made the Righteousness of God in him.*

Hence may a weak believer strengthen his faith, by reasoning from this ground after this manner.

He that upon the loving Request of God and Christ, made to him by the mouth of his Ministers (having

commission to that effect) *hath imbraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled Person, to strive against sin, and to serve God to his power constantly, may be as sure to have Righteousness and eternal life given to him, for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death, for the sins of the Redeemed imputed to him.*

But I (may the weak believer say) *upon the loving Request of God and Christ, made to me by the mouth of his Ministers, have imbraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.*

Therefore *I may be as sure to have righteousness and eternal life given to me, for the obedience of Christ imputed to me, as I am sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.*

The third Warrant and special motive to believe in Christ, is the strait and awful *Command* of GOD, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to believe in him; holden forth, 1 *Joh.* 3. 23.

THis is his Commandment, that we should believe on the Nome of his Son Jesus Christ, and love one another, as he gave us commandment.

Where

Wherein the Apostle giveth us to understand these five Doctrines.

1. That if any man shall not be taken with the sweet *invitation* of God; nor with the humble and loving request of God, made to him to be reconciled, he shall find he hath to do with the soveraign Authority of the highest Majesty; for this is his Commandment, *that we believe in him*, saith he.

2. That if any man look upon this command, as he hath looked heretofore upon the neglected commandments of the Law; he must consider, that this is a command of the Gospel, posterior to the Law, given for making use of the remedy of all sins; which if it be disobeyed, there is no other command to follow, but this, *Go ye cursed into the everlasting fire of hell*; for this is *his Commandment*; the obedience of which is most pleasant in his sight, *Vers.* 22. *And without which it is impossible to please Him, Hebr.* 11. 6.

3. That every one who heareth the Gospel, must make conscience of the duty of lively faith in Christ, the *weak believer* must not think it presumption to do what is commanded: the *person inclined to desparation* must take up himself, & think upon obedience unto his sweet & saving Command: The *strong believer* must dip yet more in the sense of his need he hath of Jesus Christ; & more and more grow in the obedience of this command; yea the most *impenitent*, *prophane and wicked person*, must not thrust out himself, or be thrust out by others, from *orderly* aiming at this duty, how desperate so ever his condition seem to be; for he that *commands all men to be-*

lieve in Christ, doth thereby command all me to believe that they are damned and loſt with out Chriſt: He thereby *commands all* men t acknowledge their ſins, and their need of *Chri* and in effect commands *all men to repent*, th they may believe in him. And whoſoever do refu to repent of their by-gone ſins, are guilty of di obedience to this command given to all hearer but eſpecially to theſe that are within the viſibl Church; for *this is his Commandment, that we should believe in the Name of his Son Jeſus Chriſt*, ſaith he.

4. That he who obeyeth this Command ment hath built his ſalvation on a ſolid ground For firſt he hath found the promiſed Meſſiah, com pleatly furniſhed with all perfections, unto th perfect execution of the Offices of *Prophet*, *Prie* and *King*; for he is that *Chriſt* in whom the man doth believe. 2. He hath imbraced a Saviour who is able to ſave to the uttermoſt, yea, and who doth effectually ſave every one that cometh to God through him: For he is *Jeſus* the true Saviour o his people from their ſins. 3. He that obeyeth thi command, hath built his ſalvation on the Rock that is, on the Son of God, to whom it is no rob bery to be called equal to the Father, and who is worthy to be the object of ſaving Faith and o ſpiritual worſhip; for *this is his command* (ſaith he) *that we believe in the Name of his Son Jeſus Chriſt.*

5. That he who hath believed on Jeſus Chriſt (though he be freed from the curſe of the Law) is not freed from the command and obedience of the Law, but tyed thereunto by a new obligation,

and

and a new command from Christ. Which new command from Christ, imporreth help to obey the command: unto which command from Christ, the Father addeth his authority, and command also; *For this is his commandment* (saith John) *that we believe on the Name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first part of which command enjoyning belief in him necessarily implyeth *love to God*, and so obedience to the first table; for believing in God, and loving God, are inseparable. And the 2*d.* part of the command injoyneth love to our neighbour, (especially to the houshold of faith) and so obedience to the second table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulness, and fear of Gods wrath, at the command of GOD, it fled to Jesus Christ, the only remedy of sin and misery, and hath engaged his heart to the obedience of the Law of love, his faith is not presumptuous or dead, but true and saving faith:

But I (may the weak believer say) *in the sense of my own sinfulness and fear of Gods wrath, am fled to Jesus Christ, the only remedy of sin and misery, and hath engaged his heart to the obedience of the Law of love.*

Therefore my faith is not a presumptious and dead faith, but true and saving faith.

The fourth warrant and ſpecial motiv to believe in Chriſt, is *much aſſuran of life* given, in caſe men ſhall obey th command of believing; and a *fearful certification* of deſtruction, in caſe they obey not: holden fotth *John* 3. *v.* 35.

THe *father loveth the Son, and hath given all thin into his hand. Verſ.* 36. *He that believeth on t Son, hath everlaſting life, & he that believeth not t Son, ſhall not ſee life, but the wrath of God abid on him.*

Wherein are holden forth to us theſe 5. follow ing Doctrines.

1. That the Father is well ſatisfied with the u dertakings of the Son, entered Redeemer and ſur ty to pay the ranſom of believers, and to pe fect them in holineſs and ſalvation. *The Fath loveth the Son*, ſaith he: viz. As he ſtandeth Medi tor in our name, undertaking to perfect our Re demption, in all points. The Father *loveth him*, th is, doth heartily accept his offer to do the work and is well pleaſed with him, his ſoul delighte in him, and reſteth upon him, and maketh hi in this his Office, the *receptacle of love and gra and good will*, to be conveyed by him to believe in him.

2 That for fulfilling of the Covenant of Re demption, the Father hath given to the Son (as h ſtande

ſtandeth in the capacity of the Mediator) or as he is God incarnate, the word made flesh) all authority in heaven and in earth, all furniture of the riches of grace, and of ſpirit and life, with all power and ability, which the Union of the Divine Nature with the humane, or which the fulneſs of the Godhead, dwelling ſubſtantially in his Humane Nature, or which the indiviſible all-ſufficiency and omnipotency of the inſeparable every where preſent *Trinity* doth import; or the work of Redemption can require, *the Father* (ſaith he) *hath given all things into the Sons hand*, to wit, for accompliſhing his work.

3. Great aſſurance of life is holden forth to all who ſhall heartily receive Chriſt and the offer of the Covenant of grace and reconciliation through him, *he that believeth on the Son* (ſaith he) *hath everlaſting life*, for it is made faſt unto him, 1. In Gods purpoſe, and irrevocable decree, as the believer is a man *elected* to life. 2. By effectual calling of him unto life by God, who as he is faithful, ſo will he do it. 3. By promiſe and everlaſting Covenant ſworn by God, to give the believer ſtrong conſolation in life and death, upon immutable grounds. 4. By a pawn and infeftment under the great ſeal of the Sacrament of the Lords Supper, ſo oft as the believer ſhall come to receive the ſymbols and pledges of life 5. In Chriſt the fountain and head of life, who is entered in poſſeſſion, as attourney for believers, in whom our life is ſo laid up, that it cannot be taken away. 6. By begun poſſeſſion of ſpiritual life and regeneration, and a Kingdom conſiſting in righteouſneſs, peace, and joy in the Holy

Ghoſt erected within the believer, as arles of the full poſſeſſion of everlaſting life.

4. A fearful certification is given, if a man receive not the Doctrine concerning righteouſneſs & eternal life to be had by Jeſus Chriſt; *he that* believes not the Son, shall not *ſee life*; that is not ſo much as underſtand what it meaneth,

5. He further certifieth, that if a man receive not the Doctrine of the Son of God, he ſhall be burdened twice with the wrath of God, once as a born rebel by nature, he ſhall bear the curſe of the Law or the Covenant of Works; and next he ſhall endure a greater condemnation, in reſpect that light being come into the world, & offered unto him, he hath rejected it, and loveth darkneſs rather than light, and this double wrath ſhall be faſtened and fixed immoveably upon him, ſo long as he remaineth in the condition of misbelief; *The wrath of God abideth on him*, ſaith he.

Hence may the weak believer ſtrenghthen his faith, by reaſoning from this ground after this manner;

Whoſoever believeth the Doctrine delivered by the Son of God, and findeth himſelf partly drawn powerfully to believe in him by the ſight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be ſure of right, and intereſt to life eternal through him.

But ſinful and nuworthy, I (may the weak believer ſay) *do believe the doctrine delivered by the Son of God, and do feel my ſelf partly drawn, powerfully to beleeve in him, by the ſight of life in him; and partly driven by the fear of Gods wrath, to adhere unto him.*

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Therefore I may be sure of my right and interest unto eternal life through him.

The Evidences of true Faith.

SO much for the laying the grounds of faith and warrants to believe: Now for evidencing of true faith by fruits, these 4. things are requisite, 1. That the believer be soundly convinced, in his judgment, of this obligation, to keep the whole Moral Law, all the dayes of his life; And that not the less, but so much the more as he is delivered by Christ from the Covenant of Works, and curse of the Law. 2. That he endeavour to grow in the exercise and daily practice of godliness and righteousness. 3. That the course of his new obedience run in the right channel, that is, through faith in Christ, and through a good conscience, to all the duties of love toward God and man. 4. That he keep strait communion with the fountain, Christ Jesus, from whom grace must run along for furnishing of good fruits.

For the first, viz. To convince the believer, in his judgment, of his obligation to keep the Moral Law, among many passages take *Matth. 5. 16.*

LET your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. v. 17. *Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but*

to fulfil. Vers. 18. *For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the Law, till all be fulfilled.* Vers. 19. *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven: but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.* Vers. 20. *For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.*

Werein our Lord,

1. Giveth commandment to believers, justified by faith, to give evidence of the grace of God in them, before men, by doing good works. *Let your light shine before all men* (saith he) *that they may see your good works.*

2. He induceth them so to do, by shewing, that albeit they be not justified by works, yet spectators of their good works may be converted or edified, and so glory may redound to God by their good works, when the witnesses thereof *shall glorifie your Father which is in Heaven.*

3. He gives them no other rule for their new obedience, than the Moral Law, set down, and explicated by *Moses* and the Prophets. *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

4. He gives them to understand, that the doctrine of grace, and freedom from the curse of the Law, by faith in him, is readily mistaken by mens corrupt judgements, as if it did loose or slacken the obligation of believers to obey the commands, &

to be

to be subject to the authority of the Law; and that this error is indeed a destroying of the Law, and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his coming; which is first to sanctifie, and then to save believers, *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

6. That the obligation of the Moral Law, in all points, unto all holy duties, is perpetual, and shall stand to the worlds end, that is, *Till Heaven and Earth pass away.*

7. That as God hath had a care of the Scriptures from the beginning, so shall he have a care of them *still* to the worlds end, that there shall *not one jot or one tittle of the substance thereof be taken away*, so saith the Text, *vers.* 18.

8. That as the breaking of the Moral Law, and defending the transgression thereof to be no sin, doth exclude men both from heaven, and justly also from the fellowship of the true Kirk; so the obedience of the Law, and teaching others to do the same, by example, counsel and doctrine, according to every mans calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true Church, *vers.* 19.

9. That the righteousnes of every true Christian, must be more than the righteousnes of the Scribes and Pharisees; for the Scribes and Pharisees, albeit they took great pains to discharge sundry duties of the Law, yet they cut short the exposition thereof, that it might the less condemn their practice; they studied the outward part of the duty, but

but neglected the inward and spiritual part: They discharged some meaner duties carefully, but neglected judgement, mercy, & the love of God: In a word, they went about to establish their own righteousness, and rejected the Righteousness of God by faith in Jesus. But a true Christian must have more than all this, he must acknowledge the full extent of the spiritual meaning of the Law, and have a respect to all the Commandments, and labour to cleanse himself from all filthiness of flesh and spirit; and *not lay weight upon what service he hath done or shall do*, but cloath himself with the imputed righteousness of Christ, who only can hide his nakedness, or else he cannot be saved. So saith the Text. *Except your righteousness*, &c.

The second thing requisite to evidence true Faith is, that the believer endeavour to put the rules of Godliness and righteousness in practice, and to grow in the daily exercise thereof: holden forth, 2 *Peter* 1. 5.

And besides this, giving all diligence, add to your faith vertue; and to vertue knowledge. vers. 6. *and to knowledge temperance, & to temperance patience, and to patience godliness.* v. 7. *And to godliness, brotherly kindness; and to brotherly kindness, charity.* vers. 8. *For if these things be in you, & abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.*

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Wherein the Apostle teacheth believers, for evidencing of precious faith in themselves, to endeavour to add to their faith seven other sister graces: The first is *Vertue*, or the active exercise & practice of all Moral duties, that so faith may not be idle, but put forth it self in work. The second is *Knowledge*, which serveth to furnish *Faith* with information of the truth to be believed, and to furnish *Vertue* with direction what duties are to be done, and how to go about them prudently. The third is *Temperance*, which serveth to moderate the use of all pleasant things, that a man be not clogged therewith, nor made un fit for any duty, where to he is called The fourth is *Patience*, which serveth to moderate a mans affections when he meeteth any difficulty or unpleasant thing, that he neither weary for pains required in well doing, not faint when the Lord chastiseth him, nor murmur when he crosseth him. The fifth is *Godliness*, which may keep him up in all the exercises of Religion, inward and outward, whereby he may be furnished from God, for all other duties which he hath to do. The sixth is *Brotherly kindness*, which keepeth estimation of, and affection to, all the houshold of Faith, and to the Image of God in every one wheresoever it is seen. The seventh is *Love*, which keepeth the heart in readiness to do good to all men, whatsoever they be, upon all occasions which God shall offer.

2. Albeit it be true that there is much corruption, and infirmity in the godly, yet the Apostle will have men uprightly endeavouring, and doing their

their best, as they are able, to joyn all these grac
one to another, and to grow in the measure of e
ercising of them, *giving all diligence* (saith he) *a
to your faith*, &c.

3. He assureth all professed believers, that
they shall profit in the obedience of his directio
so they shall profitably prove the soundness
their own faith; and if they want these graces, th
they shall be found blind deceivers of the
selves, *Vers.* 9.

The third thing requisite to evidenc true faith is, that obedience to the La run in the right channel, that is, throug faith in Christ, &c. holden forth, 1 *Tim.* 1. v. 5.

Now the end of the Commandment is love out of pure heart, and of a good conscience, and of fai unfained.

Wherein the Apostle teacheth us these 7. Do
ctrines,

1. That the obedience of the Law must flo
from *Love*, and love from *a pure heart*, and a pu
heart from a good *Conscience*, and a good Consc
ence from *faith unfained*: thus he maketh the on
right channel of good works, *the end of the La
is love*, &c.

2. That the end of the Law is not that men ma
be justified by their obedience to it, as the Jewish
Doctors did falsly teach: for it is impossible tha
sinners can be justified by the Law, who for every
trans-

ranſgreſſion are condemned by the Law, *for the end of the Law is* (not ſuch as the Jewish Doctors taught, but) *love out of a pure heart*, &c.

3. That the true end of the Law, preached unto the People, is, that they, by the Law, being made ſee their deſerved condemnation, ſhould flee to Chriſt unfaignedly, to be juſtified by faith in him: So ſaith the Text, while it maketh love to flow through *Faith in Chriſt*.

4. That no man can ſet himſelf in love to obey the Law, except in as far as his conſcience is quieted by faith, or is ſeeking to be quieted in Chriſt; for the *end of the Law is love, out of a good conſcience and faith unfaigned*.

5. That *faigned faith* goeth to Chriſt without reckoning with the Law, and ſo wants an errand; but *unfeigned faith* reckoneth with the Law, and is forced to flee for refuge unto Chriſt, as the end of the Law, for righteouſneſs, ſo often as it finds it ſelf guilty for breaking of the Law; *For the end of the Law is faith unfeigned*.

6. That the fruits of love may come forth *in act particularly*, *it is neceſſary* that the heart be brought to the hatred of all ſin and uncleanneſs, and to a ſtedfaſt purpoſe to follow all holineſs univerſally; for, *The end of the Law is love out of a pure heart*.

7. That unfeigned faith is able to make the conſcience good, and the heart pure, and the man lovingly obedient to the Law: For when Chriſts blood is ſeen by faith to quiet juſtice, then the conſcience becometh quiet alſo, & will not ſuffer the heart to entertain the love of ſin, but ſets the

man

man on work to fear God for his mercy, and obey all his Commandments out of love to G for his free gift of justification by grace bestow on him : *For this is the end of the Law indee* whereby it obraineth of a man more obedien than any other way.

The fourth thing requisite to eviden true faith, is the *keeping of strait comm nion with Christ*, the Fountain of all grac and of all good works; holden forth *John.* 15. 5.

I *Am the true vine, ye are the branches; he that abi eth in me & I in him, the same bringeth forth mu fruith; for without me ye can do nothing.*

Wherein Christ in a similitude from a vine tre teacheth us.

1. That by nature we are wild barren brian till we be changed by coming unto Christ, an that Christ is that noble vine tree, having all lif and sap of grace in himself and able to change th nature of every one that cometh to him, and t communicate spirit and life to as many as shall believe in him. *I am the Vine*, (saith he) *and ye a the Branches.*

2. That Christ loveth to have believers sounited unto him, as that they be not separated at any time by unbelief : And that there may be a mutual inhabitation of them in him *by faith and love*; and of him in them, by his *Word and Spirit*, for he joyneth these together, *if ye abide in me, and I in you*, as things inseparable.

3. That

3. That except a man be ingrafted in Christ, and united to him by faith, he cannot do any the least good works of his own strength; yea, except as far as a man doth draw spirit & life from Christ by faith, the work which he doth is naughty and null *in the point of goodness*, in Gods estimation; *for without me* (saith he) *ye can do nothing*.

4. That this mutual inhabitation, is the Fountain and infallible cause of constant continuing and abounding in well-doing: For, *he that abideth in me, and I in him* (saith he) *the same beareth much fruit*, now as our abiding in Christ presupposeth three things. 1. That we have heard the joyful sound of the Gospel making offer of Christ to us who are lost sinners by the Law. 2. That we have heartily embraced the gratious offer of Christ, 3. That by receiving of him we are become the Sons of God, *John* 1. 12. And are incorporated into his Mystical body, that he might dwell in us as *his Temple*, and we dwell in him as in the residence of *righteousness and life*; so our abiding in Christ importeth other three things. 1. An *imploying* of Christ, in all our addresses to God, and in all our undertakings of whatsoever piece of service to him. 2. A contentedness with his sufficiency, without going out from him to seek righteousness, or life or furniture in any case, in our own or any of the creatures worthiness. 3. A fixedness in our *believing* in him, a fixedness in our *imploying* and making use of him, and a fixedness in our *contentment* in him, and adhering to him, so that no alurement, no tentation of

Satan or the world, no terror nor trouble
be able to drive our ſpirits from firm adhere
unto him: or from conſtant avowing of his t
& obeying his commands, who hath loved us
given himſelf for us: And in whom not only
life is laid up, but alſo the fulneſs of the
head dwelleth bodily, by reaſon of the ſubſtan
and perſonal union of the Divine and Hum
nature in him.

Hence let every watchful Believer, ſ ſtrengthening himſelf in faith and o bedience, reaſon after this manner.

Whoſoever doth dayly imploy Chriſt Jeſus, cleanſing his conſcience and affections from guiltineſs and filthineſs of ſins againſt the Law, for inabling of him to give obedience to the Law love, he hath the evidence of true faith in himſe

But I (may every watchful believer ſay) *do da imploy Jeſus Chriſt, for cleanſing my conſcience affection, from the guiltneſs and* filthineſs of ſi againſt the Law: And for *enabling* of me to gi obedience to the Law in love.

Therefore I have the evidence of true faith my ſelf.

And hence alſo let the ſleepy and ſluggish b leever reaſon for his own upſtirring, thus.

Whatſoever is neceſſary for giving evidence of tr faith, I muſt ſtudy to do it, except I would deceive ſelf and perish.

But *to imploy Chriſt Jeſus dayly for cleanſing of conſcience and affections from the guiltineſs & filth*

neſs of ſins againſt the Law, and for enabling of me to give obedience to the Law in love, is neceſſary for evidencing of true faith in me.

Therefore *this I muſt ſtudy to do, except I would deceive my ſelf and perish.*

And laſtly, ſeeing Chriſt himſelf hath pointed this forth as an undoubted evidence of a man elected of *God* unto life, & given to Jeſus Chriſt to be redeemed, *if he come unto him*, that is, cloſe Covenant & keep communion with him, as he teacheth us, *John* 6. 37. Saying, *All that the Father hath given me, ſhall come to me, & him that cometh to me, I will in no wiſe caſt out.* Let every perſon who doth not in earneſt make uſe of Chriſt, for remiſſion of ſin & amendement of life, reaſon hence, and from the whole premiſſes, after this manner, that his conſcience may be wakened.

Whoſoever is neither by the Law nor by the Goſpel, ſo convinced of ſin, Righteouſneſs & Judgement, as to make him come to Chriſt, & imploy him dayly for remiſſion of ſin & amendement of life, he wanteth not only all evidence of ſaving Faith, but alſo all appearance of his election, ſo long as he remaineth in this condition.

But I may every impenitent perſon ſay *I am neither by the Law nor Goſpel ſo convinced of ſin, Righteouſneſs & Judgement, as to make me come to Chriſt, & imploy him dayly for remiſſion of ſin & amendment of life.*

Therefore *I want not only all evidence of ſaving faith, but alſo all appearance of my election ſo long as I remain in this condition.*

FINIS.

THE NATIONAL COVENANT OR THE CONFESSION OF FAITH:

Subscribed at first by the Kings Majesty and his Houshold, in the year of God 1580. Thereafter by Persons of all ranks, in the year 1581. By ordinance of the Lords of the Secret Council; & Acts of the General Assembly. Subscribed by all sorts of Persons in the year 1590. by a new Ordinance of Councel, at the desire of the General Assembly: with a general Band for maintenance of the true Religion, and the Kings Person. And subscribed in the year 1638. by Us, Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons, therunder subscribing: Together with our resolution and promises for the causes after specified. To maintain the said true Religion, and the Kings Majesty, according to the Confession foresaid, and Acts of Parliament. And now, upon the Supplication of the General Assembly to his Majesties high Commissioner, and the Lords of his Majesties honorable Privy Councel, subscribed again in the year 1639. by Ordinance of Council, and Act of the General Assembly.

WEE ALL; and every one of us underwritten, protest, that, after long and due Examination of our own Consciences in matters of true and false Religion, we are now throughly resolved of the Truth, by the Word and Spirit of God,

God: And therefore we believe with our hearts, confess with our mouthes, subscribe with our hands, and constantly affirm before God and the whole World, that this only is the true Christian Faith and Religion pleasing God, and bringing Salvation to man, which now is by the mercy of God revealed to the World, by the preaching of the blessed Evangel, and received, believed and defended by many and sundry notable Kirks and Realmes, but chiefly by the *Kirk* of *Scotland*, & the *Kings Majestie & three Estates* of this *Realm*, as Gods Eternal Truth, & only ground of our Salvation, as more particularly is expressed in the Confession of our Faith, stablished, and publickly confirmed by sundry Acts of Parliaments, & now of a along time hath been openly professed by the Kings Majesty, and whole Body of this Realme, both in Burgh and Land. To the which Confession and form of Religion, we willingly agree in our Consciences in all points, as unto Gods undoubted Truth and Verity, grounded only upon his written Word. And therefore, we abhor and detest all contrary Religion, and Doctrine: But chiefly, all kind of Papistry, in general and particular Heads, even as they are now damned, and confuted by the *Word* of *God*, and *Kirk* of *Scotland*: But in special, we detest and refuse the usurped Authoritie of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the Civil Magistrate, and Consciences of men, all his tyrannous lawes made upon indifferent things against our Christian liberty: His erroneous Doctrine, against the sufficiency of the written Word, the perfection of the Law, the Of-

fice of Christ, and his blessed Evangel. His corrupted Doctrine concerning original sin, our natural inability and rebellion to Gods Law, our justification by faith only, our imperfect Sanctification and obedience to the Law, the Nature, number and use of the Holy Sacraments, with all his Rites, Ceremonies, and false Doctrine, added to the Ministration of the true Sacraments without the Word of God: His cruel judgement against Infants, departing without the Sacrament; his absolute necessitie of Baptism; blasphemous opinion of Transubstantiation, or real presence of Christs Body in the Elements, & receiving of the same by the wicked, or bodies of men: His dispensations with solemn Oaths, Perjuries & degrees of Marriage forbidden in the Word: His cruelty against the innocent divorced: His devilish Masse: His blasphemous Priesthood: His profane Sacrifice for the sins of the Dead & the Quick: His Canonization of men; calling upon Angels or Saints departed; Worshipping of Imagerie Relicks and Crosses; dedicating of Kirks, Altars, Dayes, Vowes to creatures: His Purgatory, Prayers for the Dead, praying or speaking in a strange Language; with his Processions, blasphemous Letanie, & multitude of Advocates or Mediators: His manifold Orders, Auricular Confession: His general and doubtsome Faith: His satisfactions of men for their sins: His justification by works: *Opus operatum*, works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His Holy-water, Baptising of Bells, Conjuring of Spirits, Hallowing of GODS good creature, with the superstitious opinion joyned therewith:

faith: His worldly Monarchy and wicked Hierarchy: His three solemne Vowes, with all his Shavelings of sundry sorts: His erroneous and bloody Decrees made at *Trent*, with all the Subscribers and Approvers of that cruel & bloody Bond, conjured against the Kirk of GOD. And finally, we detest all his vain Allegories, Rites, Signes and Traditions brought in the Kirk, without, or against the Word of GOD, and Doctrine of this true reformed Kirk: To the which we joyn our selves willingly, in Doctrine, Faith, Religion, Discipline, and use of the Holy Sacraments, as lively Members of the same, in Christ our Head, Promising & swearing by the great *Name* of the *Lord our GOD*, that we shall continue in the Obedience of the Doctrine and Discipline of this Kirk, and shall defend the same, according to our vocation and power, all the dayes of our lives, under the paines contained in the Law, and danger both of Body and Soul in the Day of GODS fearful Judgment. And seeing that many are stirred up by Satan, & that Roman Antichrist, to promise, swear, subscribe, and for a time use the Holy Sacramants in the Kirk deceitfully against their own consciences, minding thereby, First, under the External cloak of Religion, to corrupt and subvert secretly GODS true Religion, within the Kirk, and afterward, when time may serve, to become open enemies & persecutors of the same, under vain hopes of the Popes dispensation, devised against the Word of GOD, to his greater confusion, and their double condemnation in the Day of the LORD JESUS. We therefore, willing to take away all suspicion of Hypocrisie, and of such

double dealing with GOD and his kirk, Protest and call the *Searcher of all hearts* for witness, that our minds and hearts do fully agree with this our *Confession*, *Promise*, *Oath* and *Subscription*, so that we are not moved for any worldly respect but are perswaded only in our Conscience, through the knowledge and love of GODS true Religion, printed in our hearts by the Holy Spirit, as we shall answer to him in the Day, when the Secrets of all hearts shall be disclosed. And because we perceive, that the quietness and stability of our Religion and Kirk, doth depend upon the safety and good behaviour of the Kings Majesty, as upon a comfortable instrument of Gods Mercy, granted to this Countrey, for the maintaining of his Kirk, and ministration of Justice amongst us, we protest and promise with our hearts, under the same Oath, hand writ, and paines, that we shall defend his Person and Authority, with our Goods, Bodies, and Lives, in the defence of Christ his Evangel, Liberties of our Country, ministration of Justice, and punishment of iniquity, against all Enemies within this Realm, or without; as we desire our GOD to be a strong and merciful defender to us, in the day of our death, & coming of our Lord JESUS CHRIST: To whom with the Father and the Holy Spirit, be all Honour and Glory eternally.

LIke as many Acts of Parliament not only in general do abrogate, annul, and rescind all Lawes, Statutes, Acts, Constitutions, Canons, civil or municipal, with all other Ordinances and practique

practique penalties whatsoever, made in prejudice of the true Religion and Professours thereof; or of the true Kirk-discipline, Jurisdiction and Freedom thereof: Or in favour of Idolatrie and Superstition, or of the Papistical Kirk: As, *Act.* 3. *Act.* 31. *Parl.* 1. *Act.* 23. *Parl.* 11. *Act.* 114. *Parl.* 12. of King *James* the sixt, That Papistry and Superstition may be utterly suppressed, according to the intention of the Acts of Parliament repeated in the 5. Act. Parl. 20. King *James* the sixt. And to that end they ordain all Papists and Priests to be punished by manifold Civil and Ecclesiastical paines, as adversaries to Gods true Religion, preached and by Law established within this Realm, Act. 24. Parl. 11. King *James* the sixth, as common enemies to all Christian Government *Act.* 8 *Parl.* 16. King *James* 6. as Rebels and Gain-standers of our Soveraign Lords Authority. Act. 47. Parl. 3. King *James* 6. and as Idolaters Act. 104. Parl. 7. King *James* 6. But also in particular (by and atour the Confession of Faith) do abolish and condemne the Popes Authority and Jurisdiction out of this land, and ordain the maintainers thereof to be punished, Act. 2. Parl. 1. Act. 51. Parl. 3. Act. 106. Parl. 7. Act. 114. P. 12. King *James*. 6. do condemn the Popes erroneous doctrin or any other erroneous doctrine repugnant to any of the Articles of the true & Christian Religion publickly preached, and by Law established in this Realm, and ordain the Spreaders and Makers of Books and Libels, or Letters, or Writs of that Nature to be punished, *Act.* 46. *Parl.* 3. *Act.* 106. *Parl.* 7. *Act.* 24. *Parl.* 11. King *James* 6. Do condemn all Baptism conform to the Popes

Kirk, and the Idolatry of the Maſs, and orda
all ſayers, wilful hearers, and concealers of t
Maſs, the maintainers and reſetters of the Prie
Jeſuits, traffiquing Papiſts, to be punished wit
out any exception or reſtriction, *Act.* 5. *Parl.*
Act. 120. *Parl.* 12. *Act.* 164. *Parl.* 13. *Act.* 19
Parl. 14. *Act.* 1. *Parl.* 19. *Act.* 5. *Parl.* 20. K *Iam.*
do condemn all erroneous books and writs co
taining erroneous doctrine againſt the Religi
preſently profeſſed, or containing ſuperſtitio
Rites and Ceremonies Papiſtical, whereby the pe
ple are greatly abuſed; and ordain the homebri
gers of them to be punished, *Act.* 25. *Parl.* 11.
James 6. do condemn the monuments and dre
of bygane Idolatrie, as going to the Croſſes, ob
ſerving feaſtival dayes of Saints, and ſuch oth
ſuperſtitious and Papiſtical Rites, to the diſho
nour of GOD, contempt of true Religion, & foſte
ring of great errour, among the people; & ordai
the uſes of them to be punished for the ſecon
fault as Idolaters. *Act.* 104. *Parl.* 9. King *James* 6

LIKE AS many Acts of Parliament are conce
ved for maintainance of Gods true and Chriſtia
Religion, and the purity thereof, in Doctrine an
Sacraments of the true Church of GOD, the l
berty and freedom thereof, in her National an
Synodal Aſſemblies, Presbyteries, Seſſions, Po
licy, Diſcipline, and Juriſdiction thereof, as tha
purity of Religion and liberty of the Church wa
uſed, profeſſed, exerciſed, preached and conſe
ſed, according to the Reformation of Religion i
this Realm; As for inſtance. *the* 99. *Act Parl.*
Act. 23. *Parl.* 11. *Act.* 114. *Parl.* 12. *Act.* 16
Parl.

Parl. 13. of King *Iames* 6. ratified by the 4. *Act* of King *Charles*. So that the 6. *Act Parl.* 1. and 68. *Act* P. 6. of K. *Jam.* 6. in the Year of God 1579. declare, the Ministers of the blessed Evangel, whom GOD of his mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrine, and Administration of the Sacraments; and the people that professed Christ as he was then offered in the Evangel, and doth communicate with the holy Sacraments, (as in the reformed Kirks of this Realm they were pulickly administred) according to the Confession of Faith, to be the true & holy Kirk of Christ Jesus within this Realm, and discern and declare all & sundry, who either gainsay the word of the Evangel, received and approved; as the Heads of the Confession of Faith, professed in Parliament in the Year of God, 1560. specified also in the first Parliament of King *James* 6. & ratified in this present Parliament, more particularly do specifie; or that refuseth the administration of the Holy Sacraments, as they were then ministrated, to be no members of the said Kirk within this Realm, and true Religion, presently professed, so long as they keep themselves so divided from the Society of CHRISTS Body: And the subsequent *Act.* 69. *Parl.* 6. of King *James* 6. declares, that there is none other face of Kirk, nor other face of Religion than was presently at that time, by the favour of GOD, established within this Realm, which therefore is ever stiled, *Gods true Religion*, *Christs true Religion*, *the true and christian Religion*, *and unperfect Religion*, which, by manifold Acts of Parliament, all within this Realm, are bound

to profess, to subscribe the articles thereof, the Confession of Faith, to recant all Doctrine & errours, repugnant to any of the said Articles, *Act.* and 9. *Parl.* 1. *Act.* 41, 46, 47. *Parl.* 3. *Act.* 7. *Parl.* 6. *Act.* 106. *Parl.* 7. *Act.* 24. *Parl.* 11. *Act.* 123. *Parl.* 12. *Act.* 194. 197. *Parl.* 14. *of* K. *James* the sixt. And all Magistrates, Sherifs, &c. of the one part are ordained to search, apprehend and punish all contraveeners, For instance *Act.* *Parl.* 8. *Act.* 104. *Parl.* 7. *Act.* 25. *Parl.* 11. King *James* 6. And that notwithstanding of the King Majesties licences on the contrary, which are discharged and declared to be of no force, in so far as they tend in any wayes to the prejudice & hinder of the execution of the Acts of Parliament against Papists & Adversaries of true Religion, *Act.* 106. *Parl.* 7. K. *James* 6. On the other part in the 47. *Act. Parl.* 3. K. *James* 6. It is declared and ordained, seeing the cause of Gods true Religion and his Highness Authority are so joyned, as the hurt of the one is common to both; and that none shall be reputed as loyal and faithful Subjects to our Soveraign Lord, or his authority, but be punishable as rebellers and gain-standers of the same, who shall not give their Confession, and make their profession of the said true Religion; and that they who after defection shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintain our Soveraign Lords Authority, and at the utermost of their power to fortifie, assist and maintain the true Preachers and Professors of Christs Evangel, against whatsoever enemies and gain-standers of the same: & namely against

all

such (of whatsoever nation, estate, or degree they be of) that have joined and bound themselves, or have assisted, or assist to set forward and execute the cruel Decrees of the Council of *Trent*, contrary to the true Preachers and Professors of the Word of God, which is repeated word by word, in the Articles of Pacification at *Perth*, the 23. of *February* 1572. approved by Parliament the last of April 1573. Ratified in Parliament 1587. and related *Act.* 123. *Parl.* 12. of King *James* 6. with this addition, that they are bound to resist all treasonable uproares & hostilities, raised against the true Religion, the Kings Majesty, and the true Professors. Like as all Liedges are bound to maintain the Kings Majesties Royal Person, and Authority, the Authority of Parliaments, without the which neither any lawes or lawful Judicatories can be established, *Act.* 130. *and* 131. *Parl.* 8 King *James* 6. & the subjects liberties, who ought only to live and be governed by the Kings laws, the common lawes of this Rearm allanerly. *Act.* 48. *Parl* 3. *King Iames the* 1. *Act.* 79. *Parl.* 6. King *Iames the* 4. *repeated in the Act.* 131. *Parl.* 8. King *Iames the* 6. which if they be innovated or prejudged, the Commission anent the Unisn of the two Kingdoms of *Scotland* and *England*, which is the sole *Act of the* 17. *Parl. of King Iames* 6. declares such confusion would ensue, as this Realm could be no more a free Monarchy, because by the fundamental laws, ancient priviledges, offices, and liberties of this Kingdom, not only the Princely Authority of his Majesties Royal discent hath been these many ages main-

maintained, but also the peoples security of th
Lands, Livings, Rights, Offices, Liberties a
dignities preserved. And therefore for the prese
vation of the said true Religion, Lawes, and L
berties of this Kingdom, it is statute by the 8. A
Parl. 1. *repeated in the* 99. *Act Parl.* 7. *Ratified*
the 23. *Act Parl.* 11. *and* 114. *Act Parl.* 12. *of*
James 6. *and* 4. *Act of* King *Charles*, that all Kin
and Princes, at their Coronation and reception
their Princely Authority, shall make their faithf
promise by their solemne Oath, in the presence
the Eternal God, that enduring the whole time
their lives, they shall serve the same Eternal Go
to the uttermost of their power, according as h
hath required in his most holy word, contained i
the Old and New Testament: and according to th
same word, shall maintaine the true Religion
Christ Jesus, the preaching of his holy word, th
due and right administration of the Sacraments
now received and preached within this Realm (ac
cording to the Confession of Faith immediatly pre
ceeding) and shall abolish & gainstand all fals
Religion contrary to the same; and shall rule th
people, committed to their charge, according t
the Will and Command of God, revealed in hi
foresaid word, and according to the laudable Law
and Constitutions received in this Realm, noways
repugnant to the said will of the Eternal God; an
shall procure, to the uttermost of their power, t
the Kirk of God and whole Christian People, tru
and perfect peace in all time coming, and that the
shall be careful to root out of their Empire all He
reticks, and enemies to the true worship of God,
who

who shall be convicted by the true Kirk of God, of the foresaid crimes: which was also observed by his Majesty at his Coronation at *Edinburgh*, 1633. as may be seen in the Order of the Coronation.

In Obedience to the Commandment of God, and conform to the practice of the godly in former times, & according to the laudable example of our worthy and Religious Progenitors, and of many yet living amongst us, which was warranted also by Acts & of Counsel, commanding a General Bond to be made, and subscribed by his Majesties Subjects of all Ranks, for two causes: One was, for defending the true Religion, as it was then reformed, & as is expressed in the Confession of Faith, above written, and former larger Confession established by sundry Acts of lawful General Assemblies, and of Parliament, unto which it hath relation, set down in publick Catechismes, and which had been for many years with a blessing from Heaven preached, and professed in this Kirk and Kingdom, as Gods undoubted Truth, grounded only upon his written Word. The other cause was for maintaining the Kings Majesty; his Person and Estate: the true Worship of God, and the Kings authority being so straitly joined, as that they had the same Friends, and common Enemies, and did stand and fall together. And finally, being convinced in our minds and confessing with our mouths; that the present and succeeding generations in this Land, are bound to keep the foresaid National Oath & subscription inviolable. We Noblemen, Barons, Gentlemen, Burgesses, Ministers & Commons under subscri-

ſubſcribing conſidering divers times before, a
eſpecially at this time, the danger of the t
Reformed Religion, of the Kings honour, a
of the publick peace of the Kingdom, by
manifold innovations and evills, genera
contained, and particularly mentioned in
late Supplications, Complaints, and Pro
ſtations. Do hereby profeſs, and before GO
His Angels and the World, ſolemnly decla
that with our whole hearts we agree and
ſolve all the dayes of our life conſtantly to adh
unto, and to defend the foreſaid true Religion,
(forbearing the practiſe of all novations, alre
introduced in the matters of the worship of GO
or approbation of the corruptions of the publ
Government of the Kirk, or civil places and po
of Kirkmen, till they be tryed and allowed in f
Aſſemblies, and in Parliament) to labour by
means lawful to recover the purity and liberty
the Goſpel, as it was eſtabliſhed and profeſſed
fore the foreſaid novations. And becauſe after
examination, we plainly perceive, & undoubte
believe, that the Innovations and evils contain
in our Supplications, Complaints, and Proteſt
tions, have no warrant of the Word of GOD,
contrary to the Article of the foreſaid Confeſ
ons, to the intention and meaning of the bleſſ
Reformers of Religion in this Land, to the abo
written Acts of Parliaments; and do ſenſibly te
to the re-eſtabliſhing of the Popiſh Religion a
Tyranny, and to the ſubverſion and ruin of t
true Reformed Religion, and of our Liberties
Laws, & Eſtates, we alſo declare that the foreſai
confeſſions are to be interpreted, and ought to be
un-

derstood of the foresaid novations and evils, o less than if every one of them had been exressed in the foresaid Confessions; & that we are bliged to detest and abhor them, amongst other rticular heads of Papistry abjured therein. And herefore, from the knowledge and consciences four duty to GOD, to our King and Countrey, ithout any worldly respect or inducement, so ar as humane infirmity will suffer, wishing a rther measure of the grace of God for this effect, e promise, and swear by the *Great Name of the ord our GOD*, to continue in the Profession and bedience of the foresaid Religion, that we shall efend the same, & resist all these contrary errors nd corruptions, according to our vocation, and o the uttermost of that power that God hath put n our hands, all the dayes of our life. And in like anner with the same heart, we declare before GOD and Men, that we have no intention nor sire to attempt any thing that may turn to the ishonour of GOD. or to the diminution of the ings greatness and authority: but on the conrary, we promise and swear, that we shall, to the ttermost of our power, with our means and lives, and to the defence of our dread Soveraign the ings Majesty, his Person and Authority, in the efence and preservation of the foresaid true Religion, Liberties, and Lawes of the Kingdom: As lso to the mutual defence and assistance, every ne of us of another, in the same cause maintaining the true Religion, and his Majesties uthority, with our best counsel, our bodies, means, and whole power, against all sorts of Persons whatsoever: So that whatsoever

shall

shall be done to the leaſt of us for that cauſe, sh
be taken as done to us all in general, and to ev
one of us in particular. And that we ſhall neith
directly nor indirectly ſuffer ourſelves to be di
ded or withdrawn by whatſoever ſuggeſtion
lurement, or terror, from this bleſſed and lo
Conjunction, nor ſhall caſt in any let or impe
ment, that may ſtay or hinder any ſuch reſoluti
as by common conſent ſhall be found to cond
for ſo good ends. But on the contrary ſhall by
lawful means labour to further and promote t
ſame. And if any ſuch dangerous and diviſi
motion be made to us by word or writ, we, a
every one of us, ſhall either ſuppreſs it, or if ne
be, ſhall incontinent make the ſame known, th
it may be timouſly obviated. Neither do we fe
the foul aſperſions of rebellion, combination
or what elſe our adverſaries from their craft an
malice would put upon us, ſeeing what we do
ſo well warranted, and ariſeth from an unfaine
deſire to maintain the true worship of God, th
Majeſtie of our King, and peace of the Kingdom
for the common happineſs of ourſelves and poſt
rity. And becauſe we cannot look for a bleſſin
from God upon our proceedings, except with ou
Profeſſion and Subſcription, We joyn ſuch a li
and converſation, as beſeemeth Chriſtians; wh
have renewed their Covenant with God; we there
fore, faithfully promiſe, for ourſelves, our fol
lowers, and all others under us, both in public
in our particular families, and perſonal carriage
to endeavour to keep ourſelves within the boun
of Chriſtian liberty, and to be good examples
of ht

others of all Godlineſs, Soberneſs and Righteouſneſs, and of every duty we owe to God and Man. And that this our Union and Conjunction may be obſerved without violation, we call the living God, the Searcher of our Hearts to witneſs, who knoweth this to be our ſincere Deſire, and unfained Reſolution, as we ſhall anſwer to Jeſus Chriſt, in the great Day, and under the pain of Gods everlaſting wrath, and of infamie, and loſs of all honour and reſpect in this world, moſt humbly beſeeching the Lord, to ſtrengthen us by his holy Spirit for this end, and to bleſs our deſires and proceedings with a happy ſucceſs, that Religion and Righteouſneſs may flourish in the Land, to the glory of God, the honour of our King, and peace and comfort of us all; in witneſs whereof we have ſubſcribed with our hands all the premiſſes.

The Article of this Covenant, which was at the firſt ſubſcription referred to the determination of the General Aſſembly, being determined, and thereby the Five Articles of Perth, *the government of the Kirk by Biſhops, the civil places and power of Kirkmen, upon the reaſons and grounds contained in the Acts of the General Aſſembly declared to be unlawful within this Kirk. We ſubſcribe according to the determination aforeſaid.*

The

A Solemn League and Covenant, for Reformation, and defence of Religion, &c.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, Commons of all sorts in the Kingdoms of *Scotland*, *England*, and *Ireland*, by the providence of God living under one king, and being of one Reformed Religion, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour & happiness of the kings Majesty and his posterity, and the true publick Liberty, Safery, and Peace of the kingdoms, wherein every ones private condition is included: and calling to mind the treacherous and bloodly plots, conspiracies attempts, and practices of the enemies of God, against the true Religion, and professors thereof in all places, especially in these three kingdoms ever since the Reformation of Religion, and how much their rage, power and presumption, are of late, & at this time increased & exercised, whereof the deplorable estate of the Church and kingdom of *Ireland*, the distressed estate of the Church and Kingdom of *England*, and the dangerous estate of the Church and Kingdom of *Scotland* are present and publick Testimonies: We have

have now at last (after other means of Supplication, Remonstrance, protestations and sufferings) for the preservation of our selves & our Religion from utter Ruin and Destruction, according to the commendable practice of these Kingdomes in former times, and the Example of Gods people in other Nations, after mature deliberation, resolved and determined to enter into a mutual & solemn League and Covenant: Wherein we all subcribe and each one of us for himself, with our hands lifted up to the most high God, do swear:

1. THat we shall sincerely, really and constantly through the Grace of God, endeavour in our several places and callings the preservation of the Reformed Religion in the Church of *Scotland* in Doctrine Worship, Discipline and Government, against our common Enemies: the reformation of Religion in the kingdoms of *England* & *Ireland*, in Doctrine, Worship, Discipline & Goverment, according to the Word of God & the Example of the best Reformed Churches. And shall endeavour to bring the Churches of God in the three kindomes to the neerest conjunction and Uniformity in Religion, Confession of Faith, Form of Church-Government, directory for Worship, and Catechizing: That we and our Posterity after us may as Brethren live in Faith and Love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner without respect of persons, indeavour the Extirpation of popery, Prelacy (that is, Church Government, by Archbishops, their Chancellors and Commissaries,

Deans, Deans and Chapters, Arch Deacons, a
all other Eccleſiaſtical Officers depending on t
Hierarchy) Superſtition, Hereſie, Schiſm
Prophaneneſs, and whatſoever ſhall be fou
to be contrary to ſound Doctrine, and t
power of Godlineſs; leſt we partake in other me
ſins, and thereby be in danger to receive of the
plagues, and that the Lord may be one, and h
Name one, in the three Kingdoms.

3. We ſhall with the ſame ſincerity, reality
and conſtancy, in our ſeveral vocations, inde
vour with our eſtates and lives, mutually to pr
ſerve the Rights and Priviledges of the Parliamen
and the liberties of the Kingdoms, and to preſer
and defend the Kings Majeſties perſon and a
thority, in the preſervation and defence of t
true Religion, and Liberties of the Kingdoms; th
the world may bear witneſs with our conſcienc
of our loyalty, and that we have no thoughts,
intentions to diminish his Majeſties juſt pow
and greatneſs.

4. We ſhall alſo with all faithfulneſs ende
vour the diſcovery of all ſuch as have been;
ſhall be Incendiaries, Malignants, or evil Inſtr
ments, by hindering the Reformation of Religio
dividing the King from his people, or one of t
Kingdoms from another, or making any facti
or parties amongſt the people, contrary to th
League and Covenant, that they may be brou
to publick trial, and receive condigne punis
ment, as the degree of their offences ſhall requi
or deſerve, or the ſupream judicatories of bo
Kingdoms reſpectively, or others having pow
from them for that effect, ſhall judge conv
nient.

5. An

5. And whereas the happineſs of a bleſſed peace between theſe Kingdoms, denied in former times to our Progenitors, is by the good providence of God granted unto us, and hath been lately concluded, and ſetled by both Parliaments, we ſhall each one of us, according to our place and intereſt, endeavour, that they may remain conjoined in a firm Peace and Union, to all poſterity; and that Juſtice may be done upon the wilful Oppoſers thereof, in manner expreſſed in the precedent Article.

6. We ſhall alſo according to our places and callings, in this common cauſe of Religion, Liberty, and Peace of the Kingdoms, aſſiſt and defend all thoſe that enter into this League and Covenant, in the maintaining thereof; and ſhall not ſuffer our ſelves directly or indirectly, by whatſoever combination, perſwaſion or terror, to be divided and withdrawn from this bleſſed Union and Conjunction, whether to make defection to the contrary part, or to give our ſelves to a deteſtable indifferency or neutrality in this cauſe, which ſo much concerneth the glory of God, the good of the Kingdoms, and honour of the King; but ſhall all the dayes of our lives Zealouſly and conſtantly continue therein againſt all Lets and impediments whatſoever; and what we are not able our ſelves to ſuppreſs or overcome, we ſhall reveal and make known, that it may be timely prevented or removed: All which we ſhal do as in the ſight of God: And becauſe theſe Kingdoms are guilty of many ſins and provocations againſt God, and his Son Jeſus Chriſt, as it is too manifeſt by our

present distresses and dangers, the fruits thereof
we profess and declare before God and the world
our unfained desire to be humbled for our own
sins, and for the sins of these Kingdoms; especially, that we have not as we ought, valued the
inestimable benefit of the Gospel that we have
not laboured for the purity & power thereof, and
that we have not endeavoured to receive Christ in
our hearts, not to walk worthy of him in our
lives, which are the causes of other sins & Trans-
gressions, so much abounding amongst us; and
our true and unfained purpose, desire, and en-
deavour for our selves and all other under our pow-
wer and charge, both in publick, and in private
in all duties we owe to God and man, to amend
our lives, and each one to go before another in the
example of a real Reformation, that the
Lord may turn away his wrath, and heavy indig-
nation, and establish these Churches and King-
doms in truth and peace. And this Covenant we
make in the presence of Almighty God, the search-
cher of all hearts, with a true intention to perform
the same, as we shall answer at that great day
when the secrets of all hearts shall be disclosed;
most humbly beseeching the Lord to strengthen
us by his Holy Spirit for this end, and to bless
our desires and proceedings with such success
as may be deliverance and safety to his people,
encouragment to other Christian Churches
groaning under, or in danger of the yoke
of Antichristian Tyranny; to joyn in the same
or like Association and Covenant, to the glory
of God, the enlargement of the Kingdom of

Je-

Jesus Christ, and the peace and Tranquillity of Christian Kingdoms and Common-wealths.

A Solemn Acknowledgement of publick Sins, and Breaches of the Covenant; and a solemn Engagement to all the Duties contained therein, namely, those which do in a more special way relate unto the dangers of these times.

WE Noblemen, Barons, Gentlemen, Burgesses, Ministers of the Gospel, and Commons of all sorts within this Kingdom, by the good hand of God upon us, taking into serious consideration the many sad afflictions and deep distresses wherewith we have been exercised for a long time past, and that the Land after it hath been sore wasted with the Sword and the Pestilence, and threatened with Famine, and that shame and contempt hath been poured out from the Lord against many thousands of our Nation, who did in a sinful way make War upon the Kingdom of *England*, contrary to the Testimony of his Servants & desires of his People, & that the remnants of that Army returning to this Land, have spoiled and oppressed many of our Brethren, and that the Malignant party is still numerous, and retaining their former principles, wait for an opportunity

tunity to raise a new and dangerous War, n
only unto the rending of the bowels of this Kin
dom, but unto the dividing us from *England*, an
overturning of the Work of God in all the thr
Kingdoms: And considering also that a cloud
calamities doth still hang over our heads, an
threaten us with sad things to come; We cann
but look upon these things as from the Lord, wh
is righteous in all his wayes, feeding us with th
bread of tears, and making us to drink the wate
of affliction, until we be taught to know how ev
and bitter a thing it is to depart away from him
by breaking the Oath and Covenant which w
have made with him; and that we may be hum
bled before him by confessing our sin, an
forsaking the evil of our way.

Therefore being pressed with so great necessi
ties & straits, and warranted by the Word of God
and having the example of Gods People of old,
who in the time of their troubles, and when they
were to seek delivery and a right way for them
selves, that the Lord might be with them to pros
per them, did humble themselves before him,
and make a free and particular Confession of the
sins of their Princes, their Rulers, their Captains,
their Priests & their People, and did ingage them
selves to do no more so, but to reform their
wayes, and be stedfast in his Covenant; And
remembring the practice of our Predecessors
in the Year 1596. wherein the General Assem
bly, and all the Kirk Judicatories, with the
concurrence of many of the Nobility, Gentry
and Burgesses, did with many tears acknow
ledge before God the breach of the National

Cove-

Covenant, and ingaged themselves to a Reformation, even as our predecessors and theirs had before done in the General Assembly and covention of Estates in the Year 1567. And perceiving that this duty, when gone about out of conscience and in sincerity, hath alwayes been attended with a reviving out of troubles, and with a blessing and success from Heaven; We do humbly and sincerely, as in his sight, who is the searcher of hearts, acknowledge, the many sins and great transgressions of the Land; We have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our People: Albeit the Lord hath long and clearly spoken unto us, we have not hearkened to his voice; albeit he hath followed us with tender mercies, we have not been allured to wait upon him, and walk in his way; And though he hath stricken us, yet we have not grieved: Nay though he hath consumed us, we have refused to receive correction; We have not remembred to render unto the Lord according to his goodness, and according to our own vows and promises, but have gone away backward by a continued course of backsliding, and have broken all the Articles of that solemn League and Covenant, which we swore before God, Angels and Men.

Albeit there be in the land many of all ranks, who be for a Testimony unto the Truth, and for a name of joy and praise unto the Lord by living godly, studying to keep their garments pure, and being stedfast in the Covenant and Cause of God; Yet we have reason to acknowledge, that most of us have not endeavoured with that reality, sincerity and constancy, that

did become us, to preſerve the work of Reformation in the Kirk of *Scotland*; Many have ſatisfiedthemſelves with the purity of the Ordinances, neglecting the power thereof; yea, ſome have turned aſide to crooked wayes deſtructive to both. The prophane looſe & inſolent carriage of many in our Armies, who went to the Aſſiſtance of our *Brethren* in *England*, and the tampering and unſtraight dealing of ſome of our Commiſſioners and others of our Nation in *London*, the Iſle of *Wight* and other places of that Kingdom have proved great lets to the work of Reformation, and ſetling of Kirk-Government there, whereby Errour and Schiſm in that Land have been encreaſed, and Sectaries hardened in their way. We have been ſo far from endeavouring the extirpation of Prophaneſs, and what is contrary to the power of godlineſs, that prophanity hath been much winked at, and Prophane Perſons much countenanced, and many times imployed, until iniquity and ungodlineſſe hath gone over the face of the land as a flood; Nay, ſufficient care hath not been had to ſeparate betwixt the precious and the vile, by debarring from the Sacrament all ignorant and ſcandalous perſons, according to the Ordinances of this Kirk.

Neither have the Priviledges of the Parliaments and Liberties of the Subject been duly tendered, But ſome amongſt our ſelves have laboured to put into the hands of our King an arbitrary and unlimited power deſtructive to both. And many of us have bin acceſſory of late to thoſe means & ways, whereby the freedom and priviledges of Parlia-

ments

ments have been encroached upon, & the Subjects oppressed in their consciences, persons & Estates: Neither hath it been our care to avoid those things which might harden the King in his evil way; But upon the contrary, he hath not only been permitted, but many of us have been instrumental to make him exercise his power in many things tending to the prejudice of Religion and of the Covenant, and of the Peace and safety of these Kingdoms; Which is so far from the right way of preserving his Majesties Person and Authority, that it cannot but provoke the Lord against him unto the hazard of both. Nay under a pretence of relieving & doing for the King whilst he refuses to do what was necessary for the house of God, some have ranversed and violated most of all the Articles of the Covenant.

Our own Consciences within, and Gods judgements upon us without, do convince us of the manifold wilful renewed breaches of that Article which concerneth the discovery and punishment of Malignants, whose crimes have not only been connived at, but dispensed with and pardoned, & themselves received unto intimate followship with our selves, and entrusted with our Counsels, admitted unto our Parliaments, and put in places of power and Authority for managing the publick affairs of the Kingdom, Whereby in Gods justice they got at last into theirs hands the whole power and strength of the Kingdome, both in judicatories and Armies; and did imploy the same unto the enacting & prosecuring an unlawful Engagement in war against the Kingdom of *England*, notwithstanding of the dissent of ma-

ny confiderable members of Parliament, who ha
given conſtant proof of their integrity in th
eauſe from the beginning, of many faithful teſti
monies and free warnings of the ſervants of Go
of the Supplications of many Synods, Presbyteri
and Shyres, and of the Declarations of the Gene
ral Aſſembly and their Commiſſioners to th
contrary: Which ingagement, as it hath been th
cauſe of much ſin, ſo alſo of much miſery an
calamity unto this Land, and holds forth to us th
grievouſneſs of our ſin of complying with Ma
lignants in the greatneſs of our judgement, tha
we may be taught never to ſplit again upon the
ſame rock, upon which the Lord hath ſet ſo re
markable a Beacon. And after all that is come t
paſs unto us becauſe of this our treſpaſs, an
after that grace hath been shewed unto us from
the Lord our God, by breaking theſe mens yok
from off our necks, and putting us again into
capacitie to act for the good of Religion, our own
ſafety and the Peace and ſafety of this Kingdom
ſhould we again break his Commandment and
Covenant, by joyning once more with the people
of theſe abominations, and taking into our bo
ſome thoſe Serpents which had formerly ſtung us
almoſt unto death: This, as it would argue
great madneſſe & folly upon our part, So no
doubt, if it be not avoided, will provoke the
Lord againſt us to conſume us, until there be no
remnant, nor eſcaping in the Land.

And albeit the Peace and Union betwixt the
Kingdoms be a great bleſſing of God unto both, &
a Bond which we are obliged to preſerve unviolat
ed, and to endeavour that juſtice may be done up
on the oppoſers thereof; Yet ſome in this Land,

who

who have come under the bond of the Covenant, have made it their great ſtudy how to diſſolve this Union; and few or no endeavours have been uſed by any of us for puniſhing of ſuch.

We have ſuffered many of our Brethren in ſeveral parts of the Land to be oppreſſed of the common Enemy without compaſſion or relief; There hath been great murmuring and repining becauſe of expenſe of means and pains in doing of our duty; Many by perſwaſion or terror have ſuffered themſelves to be divided and withdrawn to make faction to the contrary part, Many have turned off to a deteſtable indifferency and neutrality in this cauſe, which ſo much concerneth the glory of God and the good of theſe Kingdoms; Nay, many have made it their ſtudy to walk ſo, as they might comply with all times and all the revolutions thereof. It hath not been our care to countenance, encourage, intruſt and employ ſuch onely, as from their hearts did affect and mind Gods work. But the hearts of ſuch many times have been diſcouraged, and their hands weakned, their ſufferings neglected, & themſelves ſlighted; & many who were once open enemies, and alwayes ſecret underminers, countenanced and employed. Nay even thoſe who had been looked upon as Incendiaries, and upon whom the Lord had ſet marks of deſperate Malignancy, falſhood and deceit, were brought in, as fit to manage publick affairs; Many have been the lets and impediments that have been caſt in the way to retard & obſtruct the Lords work, & ſome have kept ſecret, what of themſelves they were not able to ſuppreſs and overcome.

Beſides

Besides these and many other breaches of th
Articles of the Covenant in the matter thereof
which it concerneth every one of us to search o
and acknowledge before the Lord, as we wou
wish his wrath to be turned away from us;
have many of us failed exceedingly in the mann
of our following & pursuing the duties contain
therein, not only seeking great things for ou
selves, & mixing of private interests & ends co
cerning ourselves and friends and followers, wi
those things which concern the publick good, b
many times preferring such to the Honour of G
and good of his cause, and retarding Gods wo
until we might carry along with us our own int
rests and designes. It hath been our way to tru
in the means, and to rely upon the arm of flesh f
success; Albeit the Lord hath many times ma
us meet with disappointment therein; and staine
the pride of all our Glory, by blasting ever
carnal confidence unto us: We have followe
for the most part the counsels of flesh and blood
and walked more by the rules of Policy tha
Piety, and have hearkened more unto men tha
unto God.

Albeit we made solemn publick professio
before the World of our unfained desires to h
humbled before the Lord for our own sins,
the sins of these Kingdoms, especially for o
undervaluing of the inestimable benefit of th
Gospel, and that we have not laboured for the po
wer thereof, and received Christ into our hearts
and walked worthy of him in our lives, and o
our true and unfained purpose, desire and endea

your

s of t[h]ur for ourselves, and all others under our power
hereof [a]nd charge, both in publick and private, in all
arch o[f] ties which we owe to God and man, to amend
e wou[l]r lives, and each one to go before another in
us; [t]he example of a real Reformation, that the
mann[e]ord might turn away his wrath and heavy indig-
ntain[a]tion, and establish these Kirks and Kingdomes
for ou[r] truth and peace; Yet we have refused to be re-
ds con[f]ormed, and have walked proudly and obstinat-
rs, wi[t]h against the Lord, not valuing his Gospel,
od, b[u]t submitting our selves unto the obedience
of G[o]thereof; nor seeking after Christ, nor studying
s wo[r]s honour him in the excellency of his person,
n inte[r]or employ him in the vertue of his offices,
o tru[s]t making conscience of publick Ordinances,
esh f[o]r private nor secret duties, nor studying
s ma[d]e edifie one another in love. The ignorance
tain[e]f God and of his Son Jesus Christ prevailes ex-
ever[y]edingly in the Land; the greatest part of Masters
lowe[r]f Families amongst Noblemen, Barons, Gentle-
blood[m]en, Burgesses and Commons neglect to seek
tha[t] God in their Families, and to endeavour the Re-
n tha[t]rmation thereof; And albeit it hath been much
[p]ressed, yet few of our Nobles and great ones ever
essio[n] this day could be perswaded to perform family-
to b[e]uties themselves, & in their own persons, which
, [m]akes so necessary and useful a duty to be misre-
r ot[h]arded by others of inferiour rank; Nay many of the
f th[e] Nobility, Gentry and Barons, who should have
e po[s]een examples of Godliness & sober walking un-
arts, [t]o others, have been ring-leaders of excess and
nd o[f] noting. Albeit we be the Lords people, ingaged
ade[d] to him in a solemn way, yet to this day we have
you[r]

not

not made it our ſtudy that Judicatories and Armies should conſiſt of, and places of power and truſt be filled with men of a blameleſſe and Chriſtian converſation, and of known integrity and approved fidelity, affection and Zeal unto the cauſe of God; but not only thoſe who have been neutral and indifferent, but diſaffected and Malignant, and others who have been prophane and ſcandalous, have been intruſted. By which it hath come to paſs that Judicatories have been the ſeats of injuſtice and iniquity, and many in our Armies by their miſcarriages have become our plague, unto the great prejudice of the cauſe of God, the great ſcandal of the Goſpel, and the great increaſe of looſeneſs and prophanity throughout all the Land. It were impoſſible to reckon up all the abominations that are in the Land, but the Blaſpheming of the Name of God, ſwearing by the Creatures, prophanation of the Lords Day, uncleanneſs, drunkenneſs, exceſs and tioting, vanity of apparel, lying and deceit, railing and curſing, arbitrary and uncontroled oppreſſion, and grinding of the faces of the poor by Landlords & others in place and power, are become ordinary and common ſins; And beſides all theſe things, there be many other tranſgreſſions, whereof the Land wherein we live are guilty: All which we deſire to acknowledge and to be humbled for, that the world may bear witneſs with us, that Righteouſneſs belongeth unto God, and ſhame and confuſion of face unto us, as appears this day.

And becauſe it is needful for theſe who find mercy, not only to confeſs, but alſo to forſake, their

their ſin; Therefore that the reality and ſincerity of our repentance may appear, We do Reſolve and ſolemnly ingage our ſelves before the Lord, carefully to avoid, for the time to come, all theſe offences, whereof we have now made ſolemn publick acknowledgment, & all the ſnares and tentations which tend thereunto: And to teſtifie the integrity of our reſolution herein, and that we maz be the better enabled in the power of the Lords ſtrength to perform the ſame, We do again Renue our Solemn League and Covenant, Promiſing hereafter to make conſcience of all the duties whereunto we are obliged in all the heads and Articles thereof, particularly of theſe which follow.

1. Becauſe Religion is of all things the moſt excellent and pretious, the advancing and promoting the power thereof againſt all ungodlineſs & profanity, the ſecuring and preſerving the purity thereof againſt all error, hereſie and ſchiſm, and namely *Independency*, *Anabaptiſm*, *Antinomianiſm*, *Arminianiſm*, *Socinianiſm*, *Familiſm*, *Libertiniſm*, *Scepticiſm*, and *Eraſtianiſm*, and the carrying on the work of uniformity ſhall be ſtudied and endeavoured by us before all worldly intereſts, whether concerning the King, or our ſelves, or any other whatſoever. 2. Becauſe many have of late laboured to ſupplant the liberties of the Kirk, we ſhall maintain and defend the Kirk of *Scotland*, in all her Liberties and Priviledges, againſt all who ſhall oppoſe or undermine the ſame or encroach thereupon under any pretext whatſoever. 3. We ſhall vindicate and maintain the liberties of the Subjects in all theſe things, which concern their conſciences,

ſciences, Perſons and Eſtates. 4. We ſhall ca
fully maintain and defend the Union betwixt t
Kingdoms, and avoid every thing that may we
ken the ſame, or involve us in any meaſure of a
ceſſion unto the guilt of thoſe who have invade
the Kingdom of *England*. 5. As we have been a
ways Loyal to our King, ſo we ſhall ſtill ende
vour to give unto God that which is Gods, an
to *Ceſar* the things which are *Ceſars*. 6. We sha
be ſo farre from conniving at, complying with,
countenancing of Malignancy, Injuſtice, iniqu
ry, prophanity and impiety, that we ſhall n
onely avoid, and diſcountenance thoſe things,
Cherish & encourage theſe perſons, who are ze
lous for the Cauſe of God, and walk according t
the Goſpel, but alſo ſhall take a more effectu
courſe than herefore in our reſpective Places an
Callings for punishing & ſuppreſſing theſe evils
& faithfully endeavour that the beſt & fitteſt re
medies may be applyed for taking away the cau
thereof, and advancing the knowledge of Go
& Holineſs & Righteouſneſs in the Land. An
therefore in the laſt place, as we ſhall earneſtl
pray unto God, that he would give us *able me
fearing God, men of truth and hating covetouſneſs*, t
judge & bear charge among his people, ſo we sha
according to our Places and Callings Endeavou
that Judicatories and all places of power and tru
both in Kirk and State may conſiſt of, & be fille
with ſuch men as are of known good affection to
the cauſe of God and of a blameleſs and Chriſtian
converſation.

And becauſe there be many, who heretofore
have

ve not made conſcience of the oath of God, but
ne through fear, others by perſwaſion and upon
ſe ends and humane intereſts, have entered
reinto, who have afterwards diſcovered them-
ives, to have dealt deceitfully with the Lord in
earing falſly by his name: Therefore we, who do
w renew our Covenant in reference to theſe
ties and all other duties contained therein, do
the ſight of him who is the ſearcher of hearts
lemnly Profeſs that it is not upon any politique,
vantage, or private intereſt, or by end, or be-
uſe of any terrour or perſwaſion from men, or
pocritially & deceitfully, that we do again take
on us the oath of God, but honeſtly & ſincere-
& from the ſenſe of our duty, and that there-
re denying ourſelves and our own things, and
ing aſide all ſelf intereſt and ends, We ſhall
ove all things ſeek the honour of God; the
od of his Cauſe, and the wealth of his people;
d that forſaking the counſels of flesh and
lood, and not leaning upon carnal confidences,
e ſhall depend upon the Lord, walk by the rule
his word, and hearken to the voice of his ſer-
nts: In all which profeſſing our own weakneſs.
e do earneſtly pray to God, who is the Father
mercies, through his Son Jeſus Chriſt, to be
erciful unts us, and to enable us by the power of
s might, that we may do our duty unto the
aiſe of his Grace in the Churches. AMEN.

Edinburg, 6. October, 1648.
Post meridiem.

Act for renewing of the Solemn League & Covenant.

THE Commission of the General Assembly considering that a great part of this Land have involved themselves in many & great breaches of the Solemn League and Covenant, that the hands of many are grow slack in following and pursuing the duties contained therein and that many who not being come to sufficient age, when it was first sworn and subscribed have not hitherto been received into the same Do upon these and other grave and important considerations, Appoint and Ordain the Solemn League and Covenant to be renewed throughout all the Congregations of this kingdom; and because it is a duty of great weight and consequence; Ministers after the sight hereof should be careful to take pains in their Doctrine and otherwise, that their people may be made sensible of those things wherein they have broken the Covenant, and be prepared for the renewing thereof with suitable affections and dispositions: And that these things may be the better performed, we have thought it necessary to condescend upon a solemn acknowledgment of publick sins and breaches of the Covenant, and a solemn Engagement to all the duties contained therein, na-

mely, those which do in a more special way re-
te unto the dangers of these times: And this
olemn acknowledgment and Engagement sent
erewith shall be made use of, and the League
nd Covenant shall be renewed in such manner
follows. First, There shall be intimation
a solemn publick humiliation and Fast the
cond Sabbath of *December*, to be kept upon the
ext Thursday and Lords day thereafter; At
hich intimation the League and Covenant, and
e publick acknowledgment of sins and En-
gement unto duties are to be publickly read by
e Minister in the audience of all the people,
t hey are to be exhorted to get copies thereof,
at they may be made acquainted therewith.
nd the Humiliation & Fast is to be kept the next
hurday thereafter in reference to the breaches
f the Covenant contained in the solemn publick
cknowledgment as the causes thereof, and
e next Lords day thereafter, which is also to be
pent in publick Humiliation and Fasting, im-
ediatly after the Sermon, which is to be ap-
lied to the business of that day, the publick ac-
knowledgment & engagement is again to be pu-
blickly read; and thereafter prayer is to be made,
containing the confession of the breaches men-
tioned therein, and begging mercy for these
sins, and strength of God for renewing
the Covenant in sincerity and Truth; After
which Prayer the solemn League and Cove-
nant is to be read by the Minister, and then
to be sworn by him and all the people, who
are to ingage themselves for performance of
all the duties contained therein, Namely, these

which are mentioned in the publick acknowled
ment and Engagement, and are oppoſit unto t
ſins therein confeſſed: And the action is to
cloſed with Prayer to God that his People, may
enabled in the power of his ſtrength to do the
duty according to their Oath now renewed in
ſolemn a way. It is alſo hereby provided that
thoſe who renew the League and Covenant sha
again ſubſcribe the ſame. And that none be a
mitted to the renewing or ſubſcribing there
who are excluded by the other act and direction
ſent herewith.

A. KER.

Edinburgh, 14. *October* 1648.

THE Committee of Eſtates being very ſenſible of the grievous backſlidings of this Land in the manifold breaches of the Solemn League and Covenant, made and ſworne to the moſt high GOD; Do therefore unanimouſly and heartily Approve the ſeaſonable and pious reſolution of the Commiſſion of the General Aſſembly, for a Solemn Acknowledgment of publick Sins and Provocations, eſpecially the breaches of the Covenant, and a Solemn Engagement to a more conſcionable performance of the Duties therein contained, and for renewing the Soleman League and Covenant: And do require

quire and Ordain, that the directions of the
d Commission of Assembly, in their Act of
e sixth of this moneth for a publick Acknow-
dgment of sins, and ingagement to Duties be
refully followed, that the Fast and Humilia-
on appointed by them be religiously observed,
d that the Solemn League and Covenant be
ncerely & cordially renewed and subscribed in
e manner they have prescribed in their said Act.
Extractum.

Mr. THOMAS HENDERSON

A

DIRECTORY

For the Publick

Worship of GOD,

Throughout the three Kingdoms of *England*, *Scotland* and *Ireland*.

WITH

PROPOSITIONS

Concerning

Church-Government,

And Ordination of *Ministers*.

Printed in the Year 1688.

THE PREFACE.

IN the beginning of the blessed Reformation, our wise and pious Ancestors took care to set forth an Order for redress of many things, which they then by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous in the publique Worship of God. This occasioned many Godly and Learned Men to rejoyce much in the Book of Common Prayer at that time set forth; Because the Mass, and the rest of the Latin Service being removed, the Publique Worship was celebrated in our own Tongue; many of the Common People also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, that the Liturgy used in the Church of *England*, (notwithstanding all the pains and religious intentions of the Compilers of it) hath proved an offence, not only to many of the godly

at home, but also to the Reformed Churches
broad. For, not to speak of urging the Readi
of all the Prayers, which very greatly increa
the burden of it, the many unprofitable a
burdensome Ceremonies, contained in it, ha
occasioned much mischief, as well by disquieti
the Consciences of many Godly Ministers a
People, who could not yield unto them, as b
depriving them of the Ordinances of GOD
which they might not enjoy without conformi
or subscribing to these Ceremonies. Sund
good Christians have been by means thereof ke
from the Lords Table, and divers able and fait
ful Ministers debarred from the exercise of the
Ministry (to the endangering of many thou
sand souls, in a time of such scarcity of faith
ful Pastors) and spoiled of their lively-hood,
the undoing of them and their Families, Prelate
and their Faction have laboured to raise the est
mation of it to such an height, as if there wer
no other Worship, or way of Worship of GOD
amongst us, but only the Service-Book, to th
great hindrance of the Preaching of the Word
and (in some place, especially of late) to th
justling of it out, as unnecessary, or (at best)
as far inferiour to the reading of Common prayer
which was made no better than an Idol by many
ignorant and superstitious people, who pleasing
themselves in their presence at that Service, and
their Lip-labour in bearing a part in it, have
thereby hardned themselves in their ignorance
and carelesness of saving knowledge and true
piety.

In

In the mean time Papists boasted, that the Book
in compliance with them in a great part of
in service, and so were not a little confirmed in
Superstition and Idolatry, expecting rather a
return to them, than endeavouring the Refor
tion of themselves: In which expectation they
so of late very much encouraged, when, upon
pretended warrantableness of imposing of the
ner Ceremonies, new ones were dayly ob-
ded upon the Church.

And hereunto (which was not foreseen, but
e hath come to pass,) that the Liturgy hath
n a great means, as on the one hand to make
increase an idle and unedifyng Ministry,
ich contented it self with set Forms made to
hands by others, without putting forth
mselves to exercise the gift of Prayer, with
ich our Lord *Jesus Christ* pleaseth to furnish all
servants whom he calls to that Office: so on the
her side it hath been (and ever would be if con-
ued) a matter of endless strife & contention in
Church, and a snare both to many godly and
nful Ministers, who have been persecuted and
nced upon that occasion, and to others of hope-
parts, many of which have been, and more still
ould be diverted from all thought of the Mini-
ry to other studies; especially in these latter
mes, wherein God vouchsafeth to his people
ore and better means for the discovery of Error
d Superstition, and for attaining of knowledge
the Mysteries of Godliness, and gifts in Prea-
ing and Prayer.

Upon these, and many the like weighty con-

siderations, in reference to the whole Book in
neral, & because of divers particulars contained
it, not from any love to Novelty, or intention
disparage our first Reformers, (of whom we
perswaded, that, were they now alive, th
would joyn with us in this work, and whom
acknowledg as excellent instruments, raised
God to begin the purging and building of
House, and desire they may be had of us and Po
rity in everlasting remembrance, with thankf
nels and honour,) but that we may in some m
sure answer the gracious Providence of Go
which at this time calleth upon us for further R
formation, and may satisfie our own Conscien
and answer the expectation of other Reform
Churches, and the desires of many of the God
among ourselves, and withal give some public
Testimony of our endeavours for Uniformity
Divine Worship, which we have promised in o
Solemn League and Covenant; We have, afte
earnest and frequent calling upon the Name o
God, and after much Consultation, not with flesh
and blood; but with his Holy Word, resolved t
lay aside the former Liturgy, with the many Rite
and Ceremonies formerly used in the Worship o
God, and have agreed upon this following *Direc-
tory* for all the parts of Publique Worship at ordi-
nary and extraordinary times.

Wherein our care hath been to hold forth such
things as are of divine institution in every Ordi-
nance; and other things we have endeavoured to
set forth according to the Rules of Christian Pru-
dence, agreeable to the general Rules of the Word
of

God. Our meaning therein being only, that the
eral heads, the sence and scope of the Prayers
other parts of Publick Worship being known
ll, there may be a consent of all the Churches
those things that contain the substance of the
ice and Worship of God; And the Ministers
be hereby directed in their Administrations
ep like soundness in Doctrine and Prayer;
may, if need be, have some help and furniture
yet so, as they become not hereby slothful
negligent in stirring up the gifts of Christ in
m: But that each one, by meditation, by taking
d to himself and the flock of God committed
im, and by wise observing the wayes of Divine
vidence; may be careful to furnish his heart
tongue with further or other materials of
yer and exhortation, as shall be needful upon
occasions.

A

DIRECTOR

FOR

Publick Prayer, Reading
Holy Scriptures, Singing of Psal
Preaching of the Word, Adminiſtr
on of the Sacraments, and other p
of the Publick Worship of God
Ordinary and Extraordi-
nary.

Of the Aſſembling of the Congregation, and their b
viour in the Publique Worship of God.

WHen the Congregation is to
for Publick Worship, the Pe
(having before prepared t
hearts thereunto) ought all
come, and joyn therein; nor
ſenting themſelves from the P
lick Ordinances, through negligence, or u
pretence of private meetings. Let all enter
Aſſembly, not irreverently, but in a grave
ſeemly manner take their ſeats or places, with
Adoration, or Bowing themſelves towards
place or other.

T

The Congregation being assembled, the Minister, after solemn calling on them to the worshipping of the great Name of God, is to begin with Prayer.

In all Reverence and Humility acknowledging the Incomprehensible Greatness and Majesty of the Lord, *in whose presence they do then in a special manner appear) and their own vileness and unworthiness to approach so near him; with their utter inability of themselves to so great a work: And humbly beseeching him for Pardon, Assistance and Acceptance in the Holy Service then to be performed; and for a Blessing upon that particular portion of his Word then to be read, all in the Name and Mediation of the Lord Jesus Christ.*

The publique Worship being begun, the people are wholy to attend upon it: forbearing to read any thing, except what the Minister is then reading or citing? & abstaining much more from all private whisperings, conferences, salutations, bowing reverence to any persons present, or coming in; as also from all gazing, sleeping and other undecent behaviour, which may disturb the Minister or People, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not when they come into the Congregation, to betake themselves to their private Devotions, but reverently compose themselves to joyn with the Assembly in that Ordinance of God which is then in hand.

Of

Of Publique Reading of the Holy Scriptures.

Reading of the Word in the Congregation b
part of the publique Worship of God (wh
in we acknowledg our dependance upon him
ſubjection to him) and one means ſanctifie
him for the edifying of his people, is to be
formed by the Paſtors and Teachers.

Howbeit, ſuch as intend the Miniſtry, may
caſionally both read the Word, and exerciſe t
gift in Preaching in the Congregation, if allo
by the Presbytery thereunto.

All the Canonical Books of the Old and N
Teſtament (but none of thoſe which are co
monly called Apochiypha) ſhall be publickly r
in the Vulgar tongue, out of the beſt allow
Tranſlation, diſtinctly, that all may hear and u
derſtand.

How large a portion ſhall be read at once,
left to the wiſdom of the Miniſter; but it is c
venient, that ordinarily one Chapter of each
ſtament be read at every meeting, and ſometi
more, where the Chapters be ſhort, or the co
rence of matter requireth it.

It is requiſite that all the Canonical Books
read over in order, that the people may be be
acquainted with the whole body of the Scriptur
And ordinarily, where the reading in either T
ſtament endeth on one Lords Day, it is to beg
the next.

We commend alſo the more frequent Readi

such Scriptures, as he that readeth shall think fit for Edification of his Hearers; as the Book of Psalms, and such like.

When the Minister, who readeth, shall judge necessary to expound any part of what is read, it not be done until the whole Chapter or Psalm be ended; and regard is always to be had to the time, that neither Preaching or other Ordinance be straitned or rendred tedious; Which Rule is to be observed in all other publick Performances.

Besides publick Reading of the holy Scripture, every Person that can read, is to be exhorted to read the Scriptures privatly (and all others that cannot read, if not disabled by age or otherwise, likewise to be exhorted to learn to read) and to have a Bible.

Of Publick Prayer before the Sermon.

After Reading of the word (and singing of the Psalm) the Minister who is to Preach, is to endevour to get his own and his Hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full Confession of sin with shame and holy confusion of face; and to call upon the Lord to this effect:

To acknowledge our great sinfulness; First, by reason

reason of Original Sin, which (besides the guilt, t
makes us liable to everlasting Damnation) is the seed
all other sins, hath depraved and poysoned all the
faculties and powers of Soul and body, doth defile
best actions, and (were it not restrained, or our he
renewed by Grace) would break forth into innume
ble transgressions, and greatest rebellions against
Lord, that ever were committed by the vilest of
sons of men. And next, by reason of actual sins,
own sins, the sins of Magistrates, of Ministers, an
the whole Nation, unto which we are many ways
cessory. Which sins of ours receive many fearful
gravations, we having broken all the Commandme
of the holy, just and good Law of God, doing
which is forbidden, and leaving undone what is en
ned, and that not only out of ignorance and infirm
but also more presumptuously against the light of
minds, checks of our consciences, and motions of
own holy Spirit to the contrary, so that we have
cloak for our sins: yea, not only despising the riche
Gods goodness, forbearance & long suffering, but s
ding out against many invitations and offers of G
in the Gospel; not endeavouring as we ought to rece
Christ into our hearts by Faith, or to walk worth
him in our lives.

To bewail our blindness of mind, hardness of hea
unbelief, impenitency, security, lukewarmness, h
rennes, our not endeavouring after mortification
newness of life, nor after the exercise of godlines
the power thereof; and that the best of us have no
stedfastly walked with God, kept our garment
unspotted, nor been so zealous of his glory, and
good of others, as we ought, and to mourn over s
other sins as the Congregation is particularly guil

notwithstanding the manifold and great mercies of God, the Love of Christ, the Light of the Gospel, Reformation of Religion, our own Purposes, Vowes, Vows, solemn Covenant, and other Obligations to the contrary.

To acknowledge and confess, that, as we are convicted of our guilt, so out of a deep sense thereof, we find ourselves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the curses of the Law, and heaviest Judgments inflicted on the most rebellious sinners; and that he might justly take his Kingdom and Gospel from us, give us with all sorts of spiritual and temporal judgments in this life, and after cast us into utter darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw near to the throne of Grace, encouraging ourselves with hope of a gracious Answer of our Prayers, in the riches and all-sufficiency of that only one Oblation, the Satisfaction & Intercession of the Lord Iesus Christ, at the right hand of his Father, and our Father; and in confidence of the exceeding great and precious Promises of mercy and grace in the New Covenant, through the same Mediator and Surety, to deprecate the heavy wrath and curse of God, which we are not able to avoid or bear; and humbly and earnestly to supplicate for mercy, in the pardon and full remission of all our sins, and that only for the bitter sufferings & precious merits of that our blessed Saviour Iesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost, seal unto us

us by the same Spirit of Adoption, the full Assur
of our Pardon and Reconciliation, comfort all t
mourn in Sion, speak Peace to the wounded and tr
bled Spirit; and bind up the broken hearted: And
for secure and presumptuous sinners, that he w
open their eyes, convince their Consciences, and t
them from darkness unto light, and from the Po
of Satan unto God, that they may also receive
giveness of sin, and an inheritance among them
are sanctified by Faith in Christ Jesus.

With Remission of sins through the blood of Chri
pray for sanctification by his Spirit: the Mortifica
of sin dwelling in, and many times tyrannizing o
us, the quickning of our dead Spirits with the lif
God in Christ, grace to fit and enable us for all duti
conversation, and callings towards God and m
strength against temptations, the sanctified us
blessings and crosses, and perseverance in Faith a
obedien e unto the end.

To pra; for the propagation of the Gospel and K
dom of Christ to all nations, for the conversion o
Jews, the fulness of the Gentiles, the fall of A
christ, and the hastening of the second coming o
Lord, for the deliverance of the distressed Church
broad, from the tyranny of the Antichristian Fac
and from the cruel Oppressions and Blasphemies o
Turk; For the blessing of God upon all the Refor
Churches; especially upon the Churches and King
of England, Scotland and Ireland; now more stri
and religiously united in the solemn National Lea
and Covenant, and for our Plantations in the re
parts of the world, more particularly, for that Ch
and Kingdom whereof we are Members; that the

G

God would establish Peace and Truth; the purity of all his Ordinances, and the power of Godliness; prevent and remove Heresie, Schism, Prophaneness, Superstition, Security, and unfruitfulness under the means of Grace, heal all our Rents and Divisions, and preserve us from breach of our solemn Covenant.

To pray for all in authority, especially for the Kings Majesty, that God would make him rich in blessings both in his Person and Government; establish his Throne in Religion and Righteousness, save him from evil Counsel, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospel; for the encouragements and protection of them that do well, the terror of all that do evil, and the great good of the whole Church, and of all his Kingdoms; For the conversion of the Queen, the religious education of the Prince, and the rest of the Royal Seed; For the comforting of the afflicted Queen of Bohemia, Sister to our Soveraign, and for the restitution and establishment of the Illustrious Prince Charles, Elector Palatine of the Rhine, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament (when sitting in any of these Kingdoms respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplary holy, sober, just, peaceable and greacious in their lives; sound, faithful and powerful in their Ministry; and allow all their labours with abundance of success & blessing; and give unto all his People Pastors according to his own heart; For the Universities, and all Schools, and Religious Seminaries of Church and Commonwealth, that they may flourish more and more in

Learning and Piety; For the particular City or Congregation, that God *would pour out a blessing upon the Ministry of the Word, Sacraments & Discipline, upon the Civil Government, and all the several Families and Persons therein; For mercy to the afflicted under any inward or outward Distress, for seasonable weather and fruitful seasons, as the time may require. For averting the Judgments that we either feel or fear, or are liable unto, as Famine, Pestilence, the Sword, and such like.*

And, with confidence of his mercy to his whole Church, and the acceptance of our persons through the merits and mediation of our great High Priest the Lord Jesus, to profess that it is the desire of our Soul to have fellowship with God *in the reverent and conscionable use of his holy Ordinances; and to the purpose to pray earnestly for his grace and effectual assistance to the sanctification of his holy Sabbath, the Lords Day, in all the Duties thereof, publique and private, both to ourselves, and to all other Congregations of his People, according to the Riches and Excellency of the Gospel this Day celebrated and enjoyed.*

And, because we have been unprofitable hearers in times past, and now cannot of ourselves receive we should the deep things of God, *the Mysteries of Jesus Christ, which require a spiritual discerning, to pray that the Lord, who teacheth to profit, would graciously please to pour out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledg of Christ Jesus our Lord, and in him of the things which belong to our Peace, that we may account all things but as dross in comparison of him: And that we, tasting the first fruits*

of the glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is we may be also, and enjoy the fulness of those joys and pleasures which are at his right hand for evermore.

More particularly, that God would in special manner furnish his Servant (now called to dispense the Bread of Life unto his houshold) with wisdom, fidelity, zeal and utterrance, that he may divide the Word of God aright, to every one his portion, in evidence and Demonstration of the Spirit & Power; & that the Lord would circumcise the ears and hearts of the Hearers, to hear, love, and receive with meekness the ingrafted Word, which is able to save their souls, make them as good ground to receive in the good seed of the Word, & strengthen them against the temptations of Satan, the cares of the World, the hardness of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity, to the obedience of Christ, and their hearts established in every good word and work forever.

We judg this to be a convenient Order, in the ordinary publique Prayers; yet so, as the Minister may defer (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings, hereafter appointed in his Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the word being the power of God unto ſalvation, and one of the greateſt and moſt excellent Works belonging to the Miniſtry of the Goſpel, ſhould be ſo performed, that the Workman need not be aſhamed, but may ſave himſelf, and thoſe that hear him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is in ſome good meaſure gifted for ſo weighty a ſervice, by his skill in the Original Languages, and in ſuch Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole body of Theology, but moſt of all in the holy Scriptures, having his ſenſes and heart exerciſed in them above the common ſort of Believers, and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and ſtudying of the Word) he ought ſtill to ſeek by Prayer, and an humble heart, reſolving to admit and receive any truth not yet attained, when ever God ſhall make it known unto him. All which he is to make ſe of, and approve in his private preparations, before he deliver in publique what he hath provided.

Ordinarily, the ſubject of his Sermon is to be ſome Text of the Scripture, holding forth ſome principle or head of Religion; or ſutable to ſome ſpecial occaſion emergent; or he may go on in ſome Chapter, Pſalm, or Book of the Scripture, as he ſhall ſee fit.

Let the introduction to his Text be brief and per-

perſpicuous, drawn from the Text it ſelf, or context, or ſome paralled place of general ſentence of Scripture.

If the Text be long (as in Hiſtories and Parables it ſometimes muſt be) let him give a brief ſum, of it; if ſhort, a Paraphraſe thereof, if need be; in both, looking diligently to the ſcope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raiſe from it.

In Analiſing and dividing his Text, he is to regard more the order of matter, than of words; and neither to burden the memory of the Hearers in the beginning with too many members of Diviſion, nor to trouble their minds with obſcure termes of Art.

In raiſing Doctrines from the Text, his care ought to be, Firſt, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the Hearers may diſcern how God teacheth it from thence. Thirdly, that he chiefly inſiſt upon thoſe Doctrines which are principally intended, and make moſt for the Edification of the Hearers.

The Doctrine is to be expreſſed in plain terms; or if any thing in it need explication, it is to be opened, and the conſequence alſo from the Text cleared. The parallel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, then many, and (if need be) ſomewhat inſiſted upon, and applyed to the purpoſe in hand.

The Arguments or Reaſons are to be ſolid and as much as may be convincing. The Illuſtrations

of what kind ſoever, ought to be full of light, a
ſuch as may convey the truth into the hear
heart with ſpiritual delight.

If any Doubt, obvious from Scripture, Reaſo
or Prejudice of the Hearers, ſeem to ariſe, it
very requiſite to remove it, by reconciling
ſeeming differences, anſwering the Reaſons, a
diſcovering and taking away the cauſes of preju
dice and miſtake: Otherwiſe it is not fit to deta
the Hearers with propounding or anſwering va
or wicked cavils, which as they are endleſs,
the propounding and anſwering of them do
more hinder than promote edification.

He is not to reſt in general Doctrine, althoug
never ſo much cleared & confirmed, but to brin
it home to ſpecial Uſe, by application to h
Hearers: Which albeit it prove a work of gre
difficulty to himſelf, requiring much prudence
zeal and meditation, and to the natural and co
rupt man will be very unpleaſant; yet he is to en
deavour to perform it in ſuch a manner, that h
Auditors may feel the Word of God to be quic
and powerful, and a diſcerner of the through
and intents of the heart; and if that any unbe
liever or ignorant perſon be preſent, he may hav
the ſercets of his heart made manifeſt, and giv
glory to God.

In theſe Uſe of Inſtruction or Information i
the knowledge of ſome truth, which is a conſe
quence from his Doctrines, he may (when conve
nient) confirm it by a few firm Arguments from
the text in hand, and other places of Scripture, o
from the nature of that common place of Divi
nity, whereof that truth is a branch,

In

In Confutation of false Doctrines, he is neither to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily; But if the people be in danger of an error, he is to confute it soundly; and endeavour to satisfie their judgments and consciences against all objections.

In exhorting to Duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In Dehortation, Reprehension, and publique Admonition (which require special wisdom) let him, as there shall be cause, not only discover the nature and greatness of the Sin; with the misery attending it, but also shew the danger his hearers are in, to be overtaken and surprized by it, together with the remedies and best way to avoid it.

In applying comfort, whether general against all tentations, or particular against some special troubles and terrors, he is carefully to answer such objections, as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of tryal, which is very profitable, especially when performed by able & experienced Ministers, with circumspection and prudence, and the Signes clearly grounded on the holy Scripture, whereby the Hearers may be able to examin themselves, whether they have attained those graces, and performed those duties to which he exhorteth; or be guilty of the sin reprehended, and in danger of the judgements threatned; or are such to whom the Consolations propounded do belong

that accordingly they may be quickened & excited to Duty, humbled for their Wants and Sins, affected with their Danger and ſtrengthened with Comfort, as their condition upon examination ſhall requite.

And as he needeth not alwayes to proſecute every Doctrine which lies in his text, ſo is he wiſely to make choyce of ſuch Uſes, as by his reſidence and converſing with his flock he findeth moſt needful and ſeaſonable: and, amongſt theſe, ſuch as may moſt draw their Souls to Chriſt the fountain of light, holineſs and comfort.

This Method is not preſcribed as neceſſary for every man, or upon every text; but only recommended, as being found by experience to be very much bleſſed of God, and very helpful for the Peoples underſtandings and memories.

But the ſervant of Chriſt, whatever his Method be, is to perform his whole Miniſtry:

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand, delivering the truth, not in the entiſing words of mans wiſdom, but in demonſtration of the Spirit and Power, leſt the Croſs of Chriſt ſhould be made of none effect; Abſtaining alſo from an unprofitable uſe of unknown tongues, ſtrange phraſes, and cadences of ſounds and words, ſparingly citing ſentences of Eccleſiaſtical, or other humane Writers ancient or modern, be they never ſo elegant

3. Faithfully, looking at the honour of Chriſt, the converſion, edification and ſalvation of the peo-

people. not at his own gain or glory; keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans person and Place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the Word of God, shunning all such gesture, voice and expressions, as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection, that the People may see all coming from his godly zeal, and hearty desire to do them good. And

7. As taught of God, and perswaded in his own heart, that all that he teached is the truth of Christ; and walking before his flock as an example to them in it; earnestly, both in private and publick, recommending his labours to the blessing of God, and watchfully looking to himself and the flock whereof the Lord hath made him overseer, so shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours euen in his life, and afterward the Crown of glory laid up for him in the world to come.

Where there are more Ministers in a Congregation than one, and they of different gifts, each may more specially apply himself to Doctrine or Exhortation, according to the gift wherein he

most excellent, and as they shall agree betwee themselves.

Of Publick Prayer after the Sermon.

THe Sermon being ended, the Minister is,

To give thanks for the great love of God, in sending of his Son Jesus Christ unto us; For the Communication of his holy Spirit; For the light and liberty of the glorious Gospel, and the rich and heavenly blessings revealed therein, as namely, Election, Vocation, Adoption, Justification, Sanctification and Hope of Glory; For the admirable goodness of God in freeing the Land from Antichristian Darkness and Tyranny, and for all other National Deliverances; For the Reformation of Religion; For the Covenant, and for many temporal blessings.

To pray for the Continuance of the Gospel, and all Ordinances thereof, in their purity, power, and liberty.

To turn the chief and most useful heads of the Sermon into some few Petitions; and to pray that it may abide in the heart, and bring forth fruit.

To pray for Preparation for Death and Judgment, and a watching for the coming of our Lord Jesus Christ. To intreat of God the forgiveness of the iniquity of our holy things, and the acceptation of our spiritual Sacrifice, through the merit and mediation of our great High-Priest and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his

his Disciples is not only a Pattern of Prayer, but it self a most comprehensive Prayer; we recommend it also to be used in the Prayers of the Church.

And whereas at the Administration of the Sacraments, the holding publick Fasts and Days of Thanksgiving, and other special occasions, which may afford matter of special Petitions and Thanksgivings: It is requisite to express somewhat in our publique Prayers (as at this time it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom.) Every Minister herein is to apply himself in his Prayer before or after his Sermon to those occasions; but for the manner, he is left to his liberty, as God shall direct and enable him, in piety and wisdom to discharge his duty.

The Prayer ended, let a Psalm be sung if with conveniency it may be done. After which (unless some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismiss the Congregation with a solemn blessing.

THE

THE
Administration of the Sacraments,
And first of Baptism.

BAptism, as it is not unnecessarily to be delayed, so is it not to be administred in any case by any private person; but by a Minister of Christ, called to be the steward of the mysteries of God.

Nor is to be administred in private places, or privately, but in the place of publique Worship, and in the face of the Congregation, where the People may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence,) by some Christian friend in his place, professing his earnest desire that the Child may be baptized.

Before Baptism, the Minister is to use some words of instruction, touching the Institution, Nature, Use & ends of this Sacrament: Shewing.

That it is instituted by our Lord Jesus Christ; That it is a Seal of the Covenant of Grace, of our ingrafting into Christ, and of our union with him, of Remission of

of sins, Regeneration, Adoption, and Life eternal: That the Water in Baptism representeth and signifieth, both the blood of Christ, which taketh away all guilt of sin, original and actual, and the sanctifying vertue of the Spirit of Christ against the dominion of sin, and the Corruption of our sinful nature: That Baptizing, or Sprinkling and washing with water, signifieth the cleansing from sin by the Blood, and for the Merit of Christ, together with the Mortification of sin, and rising from sin to newneſs of life, by vertue of the Death and Resurrection of Christ. That the Promise is made to Believers and their seed, and that the seed and posterity of the faithful, born within the Church, have by their birth, interest in the Covenant, and right to the Seal of it, and to the outward Priviledges of the Church under the Gospel, no leſs then the children of Abraham in the time of the Old Testament; the Covenant of Grace for substance being the same; and the grace of God, & the Consolation of Believers, more plentiful than before: That the Son of God admitted little children into his presence, embracing and blessing them, saying, For of such is the Kingdom of God; That children by Baptism are solemnly received into the bosom of the visible Church, distinguished from the world, and them that are without, and united with Believers, and that all who are baptised in the Name of Christ, do renounce, and by their Baptism are bound to fight against the Devil, the World, and the Flesh. That they are Christians, and federally holy before Baptism, and therefore are they baptized. That the inward grace and vertue of Baptism is not tyed to that very moment of time wherein it is administred, and that the fruit & power thereof reacheth to the whole course of

our

our life; and that outward Baptism is not so necessary that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemn or neglect the Ordinance of Christ, when and where it may be had.

In these or the like instructions, the Minister is to use his own liberty, & godly Wisdom, as the ignorance or Errors in the Doctrine of Baptism and the Edification of the People shall require.

He is also to admonish all that are present,

To look back to their Baptism, to repent of their sins against their Covenant with God, *to stir up their Faith, to improve and make the right use of their Baptism, and of the Covenant sealed thereby between* God *and their Souls.*

He is to exhort the parent,

To consider the great mercy of God *to him and his Child; to bring up the child in the Knowledg of the grounds of the Christian Religion, and in the nurture and admonition of the Lord, and to let him know the danger of Gods wrath to himself, and child, if he be negligent, requiring his Solemn Promise for the Performance of his Duty.*

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spiritual use, and the Minister is to pray to this or the like effect.

That the Lord, who hath not left us as strangers without the Covenant of Promise, but called us to the Priviledges of his Ordinances, would graciously vouchsafe to sanctifie and bless his own Ordinance of Baptism at this time: That he would joyn the inward Baptism of his Spirit with the outward Baptism of Water

Water; make this Baptism to the Infant a Seal of Adoption, Remission of Sin, Regeneration and eternal life, and of all other Promises of the Covenant of Grace; that the child may be planted into the likeness of the Death & Resurrection of Christ, and that the body of Sin being destroyed in him, he may serve God in newness of life all his dayes.

Then the Minister is to demand the Name of the Child, which being told him, he is to say, (calling the Child by his Name.)

I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.

As he prononceth these words, he is to baptize the Child with water; which for the manner of doing it is not only lawful, but sufficient and most expedient to be, by pouring or sprinkling of the water on the face of the child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose;

Acknowledging with all Thankfulness that the Lord is true and faithful in keeping Covenant and mercy; that he is good and gracious, not only in that he numbreth us among his Saints, but is pleased also to bestow upon our children this singular token and badg of his love in Christ. That in his truth and special Providence, he dayly bringeth some into the bosom of his Church, to be partakers of his inestimable benefits, purchased by the blood of his dear Son, for the continuance and increase of his Church.

And praying, that the Lord would still continue & dayly confirm more and more this his unspeakable favour: That he would receive the Infant now baptized, and solemnly entred into the household of Faith,

into

unto his fatherly tuition and defence, and remember him with the favour that he sheweth to his people. That if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live and attain the years of discretion, that the Lord would so teach him by his Word and Spirit, and make his Baptism effectual to him, and so uphold him by his divine power and grace, that by Faith he may prevail against the Devil, the World and the Flesh, till in the end he obtain a full and final victory, and so be kept by the power of God through Faith unto Salvation through Jesus Christ our Lord.

Of the Celebration of the Communion or Sacrament of the Lords Supper.

THE Communion, or Supper of the Lord, is frequently to be Celebrated: But how often, may be considered and determined by the Ministers and other Church Governours of each Congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenieht to be done after the morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administred, it is requisite that publike warning be given the Sabbath day before the admi-

timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

The whose Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation or resting all the Day from all unnecessary labours, and an abstaining not only from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neither Servants be unnecessarily detained from the publique Worship of God, nor any other Persons hindered from the sanctifying that day.

That there be private Preparation of every person or Family, by Prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such holy exercises, as may further dispose them to a more comfortable Communion with GOD in His publique Ordinances.

That all the People meet so timely for publique Worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyn together in all parts of the publique Worship; and not depart till after the blessing.

That what time is vacant, between or after the solemn meeting of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons, (especially by calling their families to an account of what they have heard) and Catechising of them, holy Conferences, Prayer for a

blessing upon the publique Ordinances, singing Psalms, visiting the sick, relieving the Poor, and such like duties of piety, charity and mercy, counting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, not peculiar to the Church of God, but common to mankind, and of publique interest in every Common-wealth; yet because such as marry are to marry in the Lord, and have special need of instruction, Direction and Exhortation from the Word of God at their entring into such a new condition; and of the blessing of God upon them therein; we judg it expedient, that Marriage be solemnized by a lawful Minister of the Word, that he may accordingly counsel them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only; & they, such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of GOD. And the parties are to be of years of discretion, fit to make their own choice or upon good ground to give their mutual consent.

Before the solemnizing of Marriage betwixt any Persons, their purpose of Marriage shall be published by the Minister three several Sabbath dayes in the Congregation, at the place or places of their most usual and constant abode respectively

And of this publication the Minister, who is to
n them in Marriage, shall have sufficient Te-
mony, before he proceed to solemnize the Mar-
ge.

Before that Publication of such their purpose,
f the Parties be under age) the consent of the
rents, or others under whose power they are,
case the Parents be dead: is to be made known
the Church Officers of that Congregation to be
corded.

The like is to be observed in the proceedings of
others, although of age, whose Parents are li-
ng, for their first Marriage. And in after Mar-
ges of either of those parties, they shall be ex-
ted not to contract Marriage, without first ac-
inting their Parents with it, (if with conve-
ency it may be done) endeavouring to obtain
ir consent.

Parents ought not to force their children to
rry without their free consent, nor deny their
n consent without just cause.

After the purpose or contract of Marriage hath
en thus published, the Marriage is not to be
g deferred. Therefore the Minister, having had
nvenient warning, and nothing being objected
hinder it, is publiquely to solemnize it in the
ce appointed by Authority for publick worship,
fore a competent number of credible witnesses,
some convenient hour of the day, at any time
the year, except on a day of publique Humilia-
on; and we advise that it be not on the Lords
ay.

And because all Relations are sanctified by

the Word and Prayer, the Minister is to pray for a blessing upon them to this effect:

Acknowledging our sins, whereby we have made ourselves less than the least of all the mercies of God, and provoked him to imbitter all our comforts; earnestly in the Name of Christ to intreat the Lord (whose presence and favour is the happiness of every condition, and sweetens every Relation) to be their portion, to own and accept them in Christ, who are now to be joyned in the Honorable Estate of Marriage, the Covenant of their God. And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart, fit for their new estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition as becometh Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them out of the Scripture,

The Institution, Use and Ends of Marriage, with the Conjugal Duties, which in all faithfulness they are to perform each to other, exhorting them to study the holy Word of God, *that they may learn to live by Faith, and to be content in the midst of all Marriage cares and troubles, sanctifying* Gods *Name in a thankful, sober and holy use of all Coniugal comforts, praying much with and for one another, watching over, and provoking each other to love and good works, and to live together as the heirs of the Grace of life.*

After solemn charging of the persons to be married before that great God, who searcheth all hearts, and to whom they must give a strict account

administration thereof; and that either then, or on some day of that week, something concerning that Ordinance, and the due Pregaration thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feast.

When the day is come for Administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation:

Expressing the inestimable benefit we have by this Sacrament, together with the ends and use thereof, setting forth the great necessity of having our comforts & strength renewed thereby, in this our pilgrimage and warfare How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirsting Souls after Christ and his benefits; How great the danger to eat and drink unworthily.

Next, he is in the Name of Christ on the one part, to warn all such as are Ignorant, Scandalous, Prophane, or that live in any sin or offence against their knowledg or conscience, that they presume not to come to that holy Table, shewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself; and on the other part, he is in speeial manner to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progress in grace, than yet they can attain unto, to come to the Lords Table; assuring them in the same Name, of ease, refreshing & strength to their weak and wearied Souls.

After this Exhortation, Warning and Invitation,

the Table being before decently covered, and
conveniently placed, that the Communicants m
orderly sit about it, or at it, The Minister is
begin the action with sanctifying and blessing t
Elements of Bread and Wine set before him (t
Bread in comly and convenient vessels, so prep
red, that being broken by him and given, it m
be distributed amongst the Communicants; t
Wine also in large Cups;) having first in a fe
words shewed, That those Elements otherwi
common, are now set apart and sanctified to t
holy use, by the Word of Institution and Pr
yer.

Let the words of Institution be read out of t
Evangelists, or out of the first Epistle of the
postle *Paul* to the *Corinthians*, Chap. 11. v. 23.
have received of the Lord, &c. to vers. 27. whi
the Minister may when he seeth requisite, expla
and apply.

Let the Prayer, Thanksgiving or Blessing of t
Bread and Wine be to this effect.

*With humble and hearty acknowledgment of t
greatness of our misery; from which neither m
nor Angel was able to deliver us; and of our gre
unworthiness of the least of all Gods mercies, to gi
thanks to God for all his benefits, and especially for th
great benefit of our Redemption, the love of God t
Father, the sufferings and merits of the Lord Jes
Christ the Son of God, by which we are delivered; a
for all means of Grace, the Word and Sacraments, a
for this Sacrament in particular, by which Christ a
all his benefits are applyed and sealed up unto u
which notwithstanding the denyal of them m
others, are in great mercy continued unto us, after
so much and long abuse of them all.*

To profess that there is no other Name under Heaven by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and life, have access to the Throne of Grace, are admitted to eat and drink at his own Table, and are sealed, up by his Spirit to an assurance of happiness and everlasting life,

Earnestly to pray to God the Father of all mercies, and God of all Consolation, to vouchsafe his gracious presence, and the effectual working of his Spirit in us, and so to sanctifie these Elements both of Bread and Wine, and to bless his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may dwell with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to perform with suitable affections, answerable to such an holy action, and to stir up the like in the People.

The Elements being now sanctified by the Word and Prayer, the Minister being at the Table, is to take the Bread in his hand, and say in these expressions, (or other the like, used by Christ or his Apostle upon this occasion;)

According to the holy Institution, command, and example of our Blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it and give it unto you, (There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants:) *Take ye, eat ye, this is the Body of Christ which is broken for you; do this in remembrance of him.*

In like manner the Minister is to take the Cup and say in these expressions, (or other the like used by Christ or the Apostle upon the same occasion;)

According to the Institution, command and example of our Lord Jesus Christ, I take this Cup: and give it unto you, (Here he giveth it unto the Communicants:) *This Cup is the New Testament in the blood of Christ, which is shed for the remission of the sins of many: Drink ye all of it.*

After all have communicated, the Minister may in a few words put them in mind,

Of the grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn thanks to God,

For his rich mercy, and invaluable goodness vouchsafed to them in that Sacrament, and to intreat further pardon for the defects of the whole Service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.

The Collection for the poor is so to be ordered, that no part of the publique Worship be hindred.

Of the Sanctification of the Lords Day.

THe Lords Day ought to be so remembred before hand, as that all worldly business of our ordinary callings may be so ordered, and so timely

count at the last Day, that if either of them know any cause by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it; The Minister (if no impediment be acknowledged) shall cause first, the man to take the woman by the right hand, saying these words:

I N. do take thee N. to be my married Wife, and do in the presence of God, and before this Congregation, Promise and Covenant to be a loving and Faithful Husband unto thee, until God shall separate us by Death.

Then the Woman shall take the Man by his right hand, and say these words;

I N. do take thee N. to be my married Husband, and I do in the presence of God, and before this Congregation, promise and covenant to be a loving, faithful and obedient Wife unto thee, until God shall separate us by Death.

Then without any further Ceremony, the Minister shall in the face of the Congregation pronounce them to be Husband and Wife, according to Gods Ordinance, and so conclude the action with Prayer to this effect.

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of Marriage, to the praise of his abundant mercy in and through Christ Jesus.

A Register is to be carefully kept, wherein the

Names of the parties so married, with the time their marriage, are forthwith to be fairly Recorded in a Book provided for that purpose, for the perusal of all whom it may concern.

Concerning Visitation of the Sick.

IT is the duty of the Minister not only to teach the People committed to his charge in publique but privately, and particularly to admonish, exhort, reprove and comfort them upon all seasonable occasions, so far as his time, strength and personal safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls; and in times of sickness to desire his advice and help, timely and seasonably before their strength and understanding fail them.

Times of sickness and affliction, are special opportunities put into his hand by God, to minister a word in season to weary souls; because then the Consciences of men are, or should be more awakened to be think themselves of their spiritual estates for Eternity; & Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some spiritual good to his soul, to this effect:

He may, from the consideration of the present sick-

knes, instruct him out of Scripture, that dis-
ses come not by chance, or by distempers of bo-
only, but by the wise and orderly guidance of
e good hand of God to every particular person
itten by them. And that whether it be laid up-
n him out of displeasure for sin, for his correcti-
n and amendment, or for tryal and exercise of
s graces, or for other special and excellent ends,
his sufferings shall turn to his profit, and work
gether for his good, if he sincerely labour to
ake a sanctified use of Gods visitation, neither
spising his chastening, nor waxing weary of his
rrection.

If he suspect him of ignorance, he shall examine
m in the Principles of Religion, especially tou-
ing Repentance and Faith; and as he seeth cause,
struct him in the nature, use, excellency and
cessity of those graces; as also touching the Co-
nant of Grace, and Christ the Son of God, the
diator of it, and concerning remission of sins
faith in him.

He shall exhort the sick person to examine
mself, to search and try his former wayes, and
estate towards God.

And if the sick Person shall declare any scruple,
ubt or temptation that is upon him, instructi-
s and resolutions shall be given to satisfie and
ttle him.

If it appear that he hath not a due sense of his
s, endeavours ought to be used to convince him
his sins, of the guilt and desert of them, of the
th and pollution which the Soul contracts by
em, and of the curse of the Law and wrath of

God due to them; that he may be truely affected with, and humbled for them; and withal to make known the danger of deferring Repentance, and of salvation at any time offered, to awaken his Conscience, and rouze him out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he hath endeavoured to walk in the wayes of holiness, and to serve God in uprightness, although not without many failings and infirmities, or if his Spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour, then it will be fit to raise him up, by setting before him the freeness and fulness of Gods grace, the sufficiency of righteousness in Christ, the gracious offers in the Gospel, that all who repent and believe with all their heart in Gods mercy through Christ, renouncing their own righteousness, shall have life and salvation in him.

It may be also useful to shew him, that death hath in it no spiritual evil to be feared by those that are in Christ, because sin, the sting of death, is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himself entred into glory, to prepare a place for his People: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be layd in the dust, to obtain a joyful and glorious Resurrection to eternal life.

Advice

Before the publique Meeting, each family and person apart are privately to use all Religious care to prepare their hearts to such a solemn work, and to be early at the Congregation.

So large a portion of the day, as conveniently may be, is to be spent in publique reading and preaching of the Lord, with singing of Psalms fit to quicken affections suitable to such a Duty; but especially in prayer to this or the like effect;

Giving Glory to the great Majesty of God, the Creator, Preserver and supreme Ruler of all the World, the better to affect us thereby with a holy reverence and awe of him; acknowledging his manifold, great and under mercies, especially to the Church and Nation, the more effectually to soften and abase our hearts before him; Humbly confessing of sins of all sorts, with their several aggravations; Justifying Gods righteous Judgments, as being far less than our sins do deserve; yet humbly and earnestly imploring his mercy and grace for ourselves, the Church and Nation, for our King and all in Authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more special importunity and enlargement than at other times, applying by faith the promises and goodness of God, for Pardon, Help and Deliverance from the evils felt, feared, or deserved, and for obtaining the blessings which we need and expect; together with a giving up of ourselves wholy and for ever unto the Lord:

In all these, the Ministers, who are the mouths of the People unto God, ought so to speak from their hearts upon serious and through premeditation of them, that both themselves and their people may be much affected, and even melted thereby

thereby; especially with sorrow for their sins, that it may be indeed a day of deep Humiliation and afflicting of the Soul.

Special choice is to be made of such Scriptures to be read, & of such Texts for preaching, as may best work the hearts of the hearers to the special business of the day, and most dispose them to Humiliation and Repentance; insisting most on those particulars, which each Ministers observation and experience tells him are most conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the close of the publique Duties, the Minister is in his own and the peoples name to engage his & their hearts to be the Lords, with professed purpose and resolution to reform whatever is amiss among them, and more particularly such sins as they have been more remarkably guilty of; and to draw nearer unto God, and to walk more closely and faithfully with him in new obedience than ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the publick duties of it, but that they are so to improve the remainder of the day, and of their whole life, in re-inforcing upon themselves & their Families in private, all those godly affections and resolutions which they professed in publique, as that they may be settled in their hearts forever, and themselves may more sensibly find that God hath smelt a sweet favour in Christ from their performances, and is pacified to wards them, by answers of Grace, in pardoning of sin, in removing of judgments,

in

averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and Prayers of his People by Jesus Christ.

Beside solemn and general Fasts enjoyned by Authority, we judge that at other times Congregations may keep dayes of Fasting, as divine Providence shall administer unto them special occasions; And also that Families may do the same, so it be not on dayes wherein the Congregation to which they do belong is to meet for Fasting, or other publique duties of Worship.

Concerning the Observation of dayes of publick Thanksgiving.

WHen any such day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of exhortation, to stir up the People to the duty for which they are met, and with a short Prayer for Gods assistance and blessing, as at other Conventions for publick Worship, according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained or mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And

And becauſe ſinging of Pſalms is of all othe the moſt proper Ordinance for expreſſing of Jo and Thankſgiving, let ſome pertinent Pſalm o Pſalms be ſung for that purpoſe, before or afte the reading of ſome portion of the Word, ſuitabl to the preſent buſineſs.

Then let the Miniſter who is to preach, proceed to further Exhortation and Prayer before his Ser mon, with ſpecial reference to the preſent work after which let him preach upon ſome text o Scripture pertinent to the occaſion.

The Sermon ended, let him only pray, as a other times after preaching is directed, with re membrance of the neceſſities of the Church, King and State (if before the Sermon they were omitted) but enlarge himſelf in due and ſolemn Thankſgiving for former mercies and deliveran ces, but more eſpecially for that which at the preſent calls them together to give thanks; with humble Petition for the continuance and renewing of Gods wonted mercies, as need ſhall be, and for ſanctifying grace to make a right uſe thereof. And ſo having ſung another Pſalm ſuitable to the mercy, let him diſmiſs the Congregation with a bleſſing, that they may have ſome convenient time for their repaſt and refreshing.

But the Miniſter (before their dimiſſion) is ſolemnly to admonish them, to beware of all exceſs and riot tending to gluttony or drunkenneſs, and much more of theſe ſins themſelves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnal, but ſpiritual,

which

Advice also may be given, as to beware of an ill ounded persuasion on mercy, or on the good- ss of his condition for Heaven, so to disclaim all erit in himself, and to cast himself wholly upon od for mercy in the sole Merits and Mediation Jesus Christ, who hath engaged himself never to t them off, who in truth and sincerity come un- him: care also must be taken, that the sick Per- n be not cast down into despair by such a severe presentation of the wrath of God due to him his sins, as is not mollified by a seasonable pro- unding of Christ and his Merit, for a door of pe to every penitent Believer.

When the sick person is best composed, may be st disturbed, and other necessary offices about im least hindred, the Minister, if desired, shall ay with him and for him to this effect;

Confessing and bewailing of sin Original and Actual, e miserable condition of all by nature, as being chil- en of wrath, and under the curse, acknowledging at all Diseases, Sickneses, Death and Hell it self, e the proper issues & effects thereof: Imploring Gods rcy for the sick Person through the blood of Christ, seeching that God would open his eyes, discover unto m his sins, cause him to see himself lost in himself, ake known to him the cause why God smiteth him, veal Jesus Christ to his Soul for Righteousness and fe, give unto him his holy Spirit to create and streng- hen faith to lay hold upon Christ, to work in him con- rtable evidences of his love, to arm him against mptations, to take off his heart from the world, to anctifie his present Visitation, to furnish him with atience and strength to bear it, and to give him per- severance in faith to the end

That

That if God shall please to add to his dayes, [illegible] would vouchsafe to bless and sanctifie all means of h[illegible] Recovery to remove the disease, renew his strength and enable him to walk worthy of God, by a faithful remembrance, and diligent observing of such vows and promises of holiness and obedience, as men are apt to make in times of sickness, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his dayes in the present Visitation, he may find such evidence of the pardon of his sins, of his interest in Christ, and eternal life by Christ, as may cause his inward man to be renewed while his outward man decayeth; that he may behold death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and [illegible] receive the end of his Faith, the Salvation of his Soul, through the only merits and intercession of the Lord [illegible], our alone Saviour and all-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, The Minister may improve the present occasion to exhort those about the sick Person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sickness, death and judgment, and all the

he dayes of their appointed time, so to wait until
heir change come; that when Christ who is our
fe shall appear, they may appear with him in
lory.

Concerning Burial of the Dead.

WHen any person departeth this life, let the dead body upon the day of Burial be decently attended from the house to the place appointed for publique Burial, and there immediately entered without any Ceremony.

And because the custom of kneeling down and praying by or towards the Dead Corps and other such usages in the place where it lies, before it be carried to Burial, are superstitious; and for that praying, reading and singing, both in going to and at the grave, have been grosly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be layd aside.

Howbeit, we judge it very convenient, that the Christian Friends which accompany the dead Body to the place appointed for publick Burial, do apply themselves to meditations and conference, suitable to the occasion; and that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any Civil respects or differences at the Burial, suitable to the

the rank and condition of the party deceased whiles he was living.

Concerning Publique Solemn Fasting.

WHen some great and notable Judgments are either inflicted upon a people, or apparently imminent, or by some extraordinary provocation notoriously deserved; as also, when some special blessing is to be sought and obtained, publique solemn Fasting (which is to continue the whole day) is a duty that God expecteth from the Nation or People.

A Religious Fast requires total abstinence, not only from all food (unless bodily weakness do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken yet very sparingly, to support Nature when ready to faint,) but also from all worldly labour, discourses and thoughts, and from all bodily delights (although at other times lawful) rich apparel, ornaments, and such like, during the Fast; and much more from whatever is, in the nature or use, scandalous or offensive; as, garish attire, lascivious habits and gestures, and other vanities of either sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of Persons, as there shall be occasion.

Before

which may make Gods praise to be glorious, and themselves humble and sober, and that both their feeding and rejoycing may render them more cheerful, and enlarged further to celebrate his praises in the midst of the Congregation when they return unto it, in the remaining part of that day.

When the Congregation shall be again assembled, the like course in praying, reading, preaching singing of Psalms, and offering up of more praise & Thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the publique Meetings that day, a Collection is to be made for the poor, (and in the like manner upon the day of publick Humiliation) that their loyns may bless us, and rejoyce the more with us: And the People are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of christian love and charity one towards another, and of rejoycing more and more in the Lord; as becometh those who make the joy of the Lord their strength.

Of singing of Psalms.

IT is the duty of Christians to praise GOD, publickly by singing of Psalms together in the Congregation, and also privately in the Family.

In singing of Psalms the voyce is to be tuneable and gravely ordered: But the chief care must be to sing with understanding, and with grace in the heart, making melody to the Lord.

That the whole Congregation may join herein, every one that can read is to have a Psalmbook; and all others, not disabled by age or otherwise, are to be exhorted to learn to read: But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit Person appointed by him and the other ruling Officers, do read the Psalm line by line before the singing thereof.

An Appendix touching Dayes and Places for Publiqxe Worship.

THere is no day commanded in Scripture to be kept holy under the Gospel, but the Lords Day, which is the Christian Sabbath.

Festival Dayes, vulgarly called Holy Dayes, having no warrant in the Word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or dayes for publique Fasting or Thanksgiving, as the several eminent and extraordinary dispensations of Gods Providence shall administer cause and opportunity to his People.

As no place is capable of any holiness under pretence of whatsoever Dedication or Cosecration,

tion, so neither is it subject to such pollution by any superstition formerly used and now layed aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publique Worship of God; and therefore we hold it requisite that the places for publique assembling for worship among us should be continued and employed to that use.

To the Right Honorable, The

LORDS and COMMONS

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at WESTMINSTER.

Concerning

Church-Government.

THE PREFACE.

JESUS CHRIST, upon whose shoulders the Government is, whose Name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the encrease of whose Government and Peace there shall be no end, who sits upon the Throne of *David*, and upon his Kingdom to order it, and to establish it with Judgment and Justice, from henceforth even for

for ever, having all Power given unto him in Heaven and in Earth by the Father, who raised him from the dead, and set him on his own right Hand, far above all Principalities, and Power, and Might, and Dominion, and every Name that is named not only in this World, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the Church, which is his Body, the fulness of him that filleth all in all: He being ascended up far above all Heavens, that he might fill all things, received gifts for his Church, and gave Offices necessary for the Edification of his Church, and perfecting of his Saints.

Matth. 28. *v.* 4, 18, 19, 20. *Eph.* 1. 20, *to* 23. *compared with Ephes.* 4. *vers.* 8, 11. *and Psal.* 68. *vers.* 18.

Of the Church.

THere is one General Church visible, held forth in the New Testament, 1 *Cor.* 22. 12, 13, 28. together with the rest of the Chapter.

The Ministry, Oracles and Ordinances of the New Testament, are given by Jesus Christ to the general Church visible, for the gathering and perfecting of it in this life until his second coming, 1 *Corinth.* 12. *v.* 28. *Ephes.* 4. 4, 5. compared with *vers.* 10, 11, 12, 13, 15, 16. of the same Chapter.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament, *Gal.* 1. 21, 22. *Revel.* 1, 4, 20. and

Rev. 2. 1. Particular Churches in the Primitive times were made up of visible Saints, *viz.* of such as being of age, professed faith in Christ, and obedience unto Christ, according to the Rule of faith and life taught by Christ and his Apostles, and of their children, *Acts* 2. 38, 41. *Acts* 2. last, compared with *Acts* 5. *ver.* 14. 1 *Cor.* 1. 2. compared with 2 *Cor.* 9. *v* 13. *Acts* 2. *ver.* 39. 1 *Cor.* 7. *v.* 14. *Rom.* 11. 16. and so forward, *Mark.* 10. 14. compared with *Matth.* 19. *ver.* 13. 14. *Luke* 18. *v.* 15, 16.

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are:

Some extraordinary, as Apostles, Evangelists, and Prophets, which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church Governours and Deacons.

Pastors.

THe Pastor is an ordinary and perpetual Officer in the Church, *Jer.* 3. *ver.* 15. 16, 17. Prophecying of the time of the Gospel, 1 *Pet.* 5. 2, 3, 4. *Eph.* 4. 11, 12, 13.

First, It belongs to his Office,

To pray for and with his Flock, as the mouth of the people unto God, *Acts* 6. 2, 3, 4. and 20. 36. where Preaching and Prayer are joyned as seve-

ſeveral parts of the ſame Office, *Iam.* 5. *ver.* 14, 15. The Office of the Elder, that is, the Paſtor, is to pray for the ſick, even in private, to which a bleſſing is eſpecially promiſed, much more therefore ought he to perform this in the publick execution of his Office as a part thereof.

To read the Scripture publickly; For the proof of which,

1. That the Prieſts and Levites in the Jewish Church were truſted with the publick reading of the Word, as is proved, *Deut.* 31. *ver.* 9, 10, 11. *Nehem.* 8. 1, 2. *and* 13.

2. That the Miniſters of the Goſpel have as ample a Charge and Commiſſion to diſpence the Word as well as other Ordinances, as the Prieſts and Levites had under the Law, proved, *Iſa.* 66. *ver.* 21. *Mat.* 23. *ver.* 34. Where our Saviour entituleth the Officers of the New Teſtament, whom he will ſend forth by the ſame names of the Teachers of the Old.

Which propoſitions prove, that therefore (the duty being of a moral nature) it followeth by juſt conſequence, that the publick reading of the Scriptures belongeth to the Paſtors office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, 1 *Tim.* 3. 2. 2 *Tim.* 3. 16, 17. *Tit.* 1, 9.

To Catechiſe, which is a plain laying down the principles of the Oracles of God, *Hebr.* 5. *v.* 12. or of the Doctrine of Chriſt, and is a part of preaching.

To dipenſe other divine myſteries, 1 *Corinth.* 4. *verſ.* 1, 2.

To adminiſter the Sacraments, *Matth.* 18. 19, 20. *Mark.* 16. 15, 16. 1 *Cor.* 11. 23, 24, 25. compared with 1 *Cor.* 10. 16.

To bleſs the people from God, *Numb.* 6. 23, 24, 25, 26. compared with *Revel.* 14. 5. (where the ſame bleſſings and perſons from whom they come are expreſly mentioned) *Iſai.* 66. 21. here under the Names of Prieſts and Levites, to be continued under the Goſpel, are meant Evangelical Paſtors, who therefore are by office to bleſs the People, *Deuter.* 10. 8. 2 *Corinth.* 13. *v.* 14. *Epheſ.* 1. *v.* 2.

To take care of the poor, *Acts* 11. 30. and 4. *v.* 34, 35, 36, 37. and 6. 2, 3, 4. 1 *Cor.* 16. 1, 2, 3, 4. *Gal.* 2. 9, 10.

And he hath alſo a ruling power over the Flock as a Paſtor, 1 *Tim.* 5. 17. *Acts* 20. 17. and 28. 1. 1 *Theſ.* 5. 12. *Hebr.* 13. 7, 17.

Teacher or Doctor.

THe Scripture doth hold out the Name and Title of a Teacher, as well as of the Paſtor, 1 *Cor.* 12. *v.* 28, *Epheſ.* 4. 11.

Who is alſo a Miniſter of the Word as well as the Paſtor, and hath power of adminiſtration of the Sacraments.

The Lord having given different gifts, and divers exerciſes according to theſe gifts in the Miniſtry of the Word, *Rom.* 12. 6, 7, 8. 1 *Cor.* 12, 1, 4, 5, 6, 7. Though theſe different gifts may meet in, and

and accordingly be exercised by one and the same Minister, 1 *Cor.* 14. 3. 2 *Tim.* 4. 2. *Tit.* 2. *v.* 9. yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11. And he that doth more excel in exposition of Scripture, in teaching sound doctrine and in convincing gain-sayers, than he doth in application, & is accordingly employed therein, may be called a Teacher or Doctor, the places alledged by the Notation of the Word doth prove the Proposition; Nevertheless, where is but one Minister in a particular Congregation, he is to perform so far as he is able the whole work of the Ministry, as appeareth in 2 *Tim.* 4. 2. *Tit.* 1. 9. before alledged, 1 *Tim.* 6. 2.

A Teacher or Doctor is of most excellent use, in Schools and Universities, as of old in the Schools of the Prophets, and at *Jerusalem*, where *Gemaliel* and others taught as Doctors.

Other Church-Governours.

AS there were in the Jewish Church Elders of the people, joined with the Priests and Levites in the Government of the Church, (as appeareth in 2 *Chron.* 19. *v.* 8, 9, 10.) So Christ, who hath instituted a Government, and Governors Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with gifts for Government, and with commission to execute the same when called thereunto, who are

to joyn with the Minister in the Government of the Church, *Rom.* 12. *ver.* 7, 8. 1 *Cor.* 12. *ver.* 28. which Officers reformed Churches commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as distinct Officers in the Church, *Phil.* 1. *ver.* 1. 1 *Tim.* 3. 8. whose office is perpetual, 1 *Tim.* 3. 8. to *verse* 15. *Acts.* 6. 1, 2, 3, 4. To whose office it belongs not to preach the Word, or administer the Sacraments, but to take special care in distributing to the necessities of the poor, *Acts* 6. 1, 2, 3, 4. and the verses following.

Of Particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publick Worship. When Believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, 1 *Cor.* 14. 26. *Let all things be done unto edifying*; and *verses* 33. 40.

The ordinary way of dividing Christians into distinct Congregations, & most expedient for edification, is by the respective bounds of their dwellings.

First,

First, Because they who dwell together, being bound to all kind of Moral duties one to another, have the better opportunity thereby to discharge them, which moral tye is perpetual, for Christ came not to destroy the Law, but to fulfil it. *Deut.* 15. *ver.* 7, 11. *Matth.* 22. *v.* 39. *Matth.* 5. *ver.* 17.

Secondly, The Communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties, without respect of persons, 1 *Cor.* 14. 26. *Let all things be done unto edifying*, *Heb.* 10.24, 25. *Iames* 2. 1, 2.

Thirdly, the Pastor and People must so nearly cohabit together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.

FOr Officers in a single Congregation, there ought to be one at the least both to labour in the Word and Doctrine, and to rule, *Prov.* 29. 18. 1 *Tim.* 5. 17. *Heb.* 13. 7.

It is also requisite that there should be others to joyn in Government, 1 *Cor.* 12. 28.

And likewise it is requisit that there be others to take special care for the relief of the poor, *Acts* 6. *v.* 2, 3.

The number of each of which is to be proportioned

tioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well-ordering of the affairs of that Congregation, each according to his office.

It is most expedient that in these meetings, one, whose office is to labour in the Word and Doctrine, do moderate in their proceedings, 1 *Tim.* 5. *v.* 17.

Of the Ordinance of a Particular Congregation.

THe Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms, 1 *Tim.* 2. 1. 1 *Corinth.* 14. *v.* 15, 16. The Word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechising, the Sacraments administred, Collection made for the poor, dismissing the people with a blessing.

Of Church-Government, and the several sorts of Assemblies for the same.

CHrist hath instituted a Government, and Governors Ecclesiastical in the Church, to that purpose the Apostles did immediatly receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the World upon all occasions.

And Christ hath since continually furnished some

me in his Church with gifts of Government, and
th commission to execute the same when called
ereunto.
It is lawful and agreeable to the Word of God,
t the Church be governed by several sorts of
ssemblies, which are Congregational, Classical
d Synodical.

Of the Power in common of all these Assemblies.

T is lawful and agreeable to the Word of God,
that the several Assemblies before mentioned
ve power to convent and call before them any
rson within their several bounds, whom the Ec-
siastical business which is before them doth
ncern, proved by *Matth.* 18. 15, *to* 21.
They have power to hear and determine such
ses and differences, as do orderly come before
em.
It is lawful and agreeable to the Word of God,
t all the said Assemblies have some power to
spence Church-censures.

Of Congregational Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

The Ruling Officers of a particular Congrega-
tion have power authoritatively to call before
em any member of the Congregation, as they
all see just occasion.
To enquire into the knowledg and spiritual
estate

ſtate of the ſeveral members of the Congregation To admonish and rebuke.

Which three branches are proved by *Heb.* 13.17 1 *Theſ.* 5. 12, 13. *Ezek.* 34. 4.

Authoritative ſuſpenſion from the Lords Table of a perſon not yet caſt out of the Church, is agreeable to the Scripture.

Firſt, becauſe the Ordinance it ſelf muſt not be prophaned.

Secondly, becauſe we are charged to withdraw from thoſe that walk diſorderly.

Thirdly, becauſe of the great ſin and danger both to him that comes unworthily, and alſo to the whole Church, *Mat.* 7. 6. 2 *Theſſ.* 3.6, 14, 15 1 *Cor.* 11. 27. *to the end of the chapt.* compared with *Jude ver.* 23. 1 *Tim.* 5.22. And there was power & authority under the Old Teſtament, to keep unclean Perſons from holy things, *Lev.* 13.5. *Numb* 9. 7. 2 *Chron.* 23. 19.

The like power and authority by way of Analogy continues under the New Teſtament.

The Ruling Officers of a particular Congregation, have power authoritatively to ſuſpend from the Lords Table a perſon not yet caſt out of the Church.

Firſt, Becauſe thoſe who have authority to judge of, and admit ſuch as are fit to receive the Sacrament, have Authority to keep back ſuch as ſhall be found unworthy.

Secondly, Becauſe it is an Eccleſiaſtical buſineſs of ordinary practiſe belonging to that Congregation.

When Congregations are divided and fixed the

hey need all mutual help one from another, both n regard of their intrinsical weaknesses; and mu-ual dependance; as also in regard of enemies om without.

Of Classical Assemblies.

THe Scripture doth hold out a Presbytery in a Church, both in the first Epistle to *Tymothy*, *hap.* 4. *vers.* 14. and in *Acts* 15. 2, 4, 6.

A Presbytery consisteth of Ministers of the Word, and such other publique Officers as are greeable to, and warranted by the Word of God, to be Church-Governours, to joyn with he Ministers in the Government of the Church, s appeareth, *Rom.* 12. 7, 8. 1 *Cor.* 12. 28.

The Scripture doth hold forth, that many par-icular Congregations may be under one Pres-byterial Government.

This Proposition is proved by instances.

1. First, Of the Church of *Jerusalem* which con-sisted of more Congregations than one, and all hese Congregations were under one Presbyte-ial Government.

This appeareth thus.

1. First, The Church of *Jerusalem* consisteth of more Congregations than one, as is manifest.

First, by the multitude of believers, before the dispersion of the Believers there by means of the persecution, mentioned in the *Acts* of the Apo-stles, *Chap.* 1. in the beginning thereof, wit-ness *Chap.* 1. *vers.* 11. and *Chap.* 1. *vers.* 41, 46, 47.

47. and *Chap.* 4. *ver.* 4. and *Chap.* 8. *verſ.* 14. and *Chap.* 6. of the ſame Book of the Acts *verſ.* 17.

And alſo after the diſperſion, *Acts* 9. *v.* 32. and *Chap.* 12. *v.* 24. and *Chap.* 21. *v.* 20. of the ſame Book.

Secondly, By the many Apoſtles and other Preachers in the Church of *Jeruſalem*; and if there were but one Congregation there, then each Apoſtle preached but ſeldom; which will not conſiſt with *Chap.* 6. *v.* 2. of the ſame Book of the *Acts* of the Apoſtles.

Thirdly, The diverſity of Languages amongſt the Believers, mentioned both in the ſecond and ſixth Chapters of the *Acts*, doth argue more Congregations than one in that Church.

2. Secondly, All thoſe Congregations were under one Presbyterial Government; Becauſe,

Firſt, they were one Church, *Acts* 8. 1. and 2. *v.* 47. compared with *Chap.* 5. 11. and 12. 5. & 15. *v.* 4. of the ſame Book.

Secondly, The Elders of the Church are mentioned *Acts* 11, 30. and 15. 4, 6, 22. and 21. 17, 18. of the ſame Book.

Thirdly, The Apoſtles did the ordinary Acts of Presbyters, as Presbyters in that Kirk, which proveth a Presbyterial Church before the diſperſion, *Acts*, 6.

Fourthly, The ſeveral Congregations in *Jeruſalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of Government, *Acts* 11. 30. and 15-4, 6, 22. and 21. *v.* 17, 18. and ſo forward, which proves that thoſe

those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly. By the instance of the Church of *Ephesus*: For,

1. That there were more Congregations than one in the Church of *Ephesus*, appears by *Acts* 20. 31. where is mention of *Pauls* continuance at *Ephesus*, in preaching for the space of three years, and *Acts* 12, *v.* 18, 19, 20. where the special effect of the Lord is mentioned, and *verse* 10, and 17. of the same *Chapter*, where is a distinction of *Jews* and *Greeks*, and 1 *Cor.* 16. *v.* 8, 9. where is a reason of *Pauls* stay at *Ephesus* until *Pentecost*, and *ver.* 12. where is mention of a particular Church in the house of *Aquila* and *Priscilla*, then at *Ephesus*, as appears *Acts* 18. 19. 24, 26. All which laid together doth prove, that the multitudes of Believers did make more Congregations than one in the Church of *Ephesus*.

2. That there were many Elders over these ma-

ny Congregations, as one Flock, appeareth *Acts* 20. 17, 25, 28, 30, 36, 37.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth *Rev.* 2. the first six *verses*, joyned with *Acts* 20. 17, 18.

Of Synodical Assemblies.

THe Scripture doth hold out another sort of Assemblies for the Government of the Church, beside Classical and Congregational, all which we call Synodical, *Acts* 15. Pastors and Teachers and other Church Governours, (as also other fit Persons, when it shall be deemed expedient) are Members of those assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Oecumenical.

It is lawful and agreeable to the Word of God that there be a subordination of Congregational, Classical, Provincial, and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

UNder the Head of Ordination of Ministers is to be considered either the Doctrine of Ordination, or the Power of it.

Touching

Touching the Doctrine of Ordination.

NO man ought to take upon him the Office of a Miniſter of the Word without a lawful calling, *John* 3. *v.* 27. *Rom.* 10. 14, 15. *Jer.* 14. 14. *Hebr.* 5. 4.

Ordination is alwayes to be continued in the Church, *Tit.* 1. 5. 1 *Tim.* 5. 21, 22.

Ordination is the ſolemn ſetting apart of a perſon to ſome publique Church-office, *Numb.* 8. 10, 11, 14, 19, 22. *Acts* 6, 3, 5, 6.

Every Miniſter of the Word is to be ordained by impoſition of hands, and Prayer with Faſting, by thoſe preaching Presbyters to whom it doth belong, 1 *Tim.* 5. 22. *Acts* 14. 23. *&* 13. 3.

It is agreeable to the Word of God, and very expedient, that ſuch as are to be ordained Miniſters, be deſigned to ſome particular Church or other Miniſterial charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. *v* 17, *and* 28.

He that is to be ordained Miniſter, muſt be duly qualified both for life and Miniſterial abilities, according to the Rules of the Apoſtle, 1 *Tim.* 3. 2, *to* 6. *Tit.* 1. 6, 7, 8, 9.

He is to be examined and approved by thoſe by whom he is to be ordained, 1 *Tim.* 3. 7, 10. *&* 5. *ver.* 22.

No man is to be ordained a Miniſter for a particular Congregation, if they of that Congregation can ſhew juſt cauſe of exception againſt him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

Touching the Power of Ordination.

ORdination is the act of a Presbytery, 1 *Tim.* 4. *v.* 14.

The power of ordering the whole work of Ordination is in the whole Presbytery, which when it is over more Congregations than one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

It is very requisite, that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture, that any single Congregation, which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any Rule which may warrant such a practice.

2. Because there is in Scripture example of an Ordination in a Presbytery over divers Congregations, as in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of Hands doth appertain for those Congregations within their bounds respectively.

Some

Some other particulars concerning Church-Government do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this honorable House.

To the Right Honorable, The

LORDS and COMMONS

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting at *WESTMINSTER*.

Concerning

The Doctrinal Part of Ordination of *MINISTERS*.

1. NO man ought to take upon him the Office of a Minister of the Word without a lawful calling, *John* 3. 17. *Rom.* 10. 14, 15. *Jer.* 14, *ver.* 14. *Heb.* 5. 4.

2. Ordination is always to be continued in the church *Tit.* 1. 5. 1 *Tim.* 5. 21. 22.

3. Ordination is the solemn setting apart of a person to some publick Church Office, *Numb.* 8. *v.* 10. *to* 22. *Acts* 6. 3, 5, 6.

4. Every Minister of the Word is to be ordained

by imposition of Hands, and Prayer, with Fasting, by these preaching Presbyters to whom it doth belong, 1 *Tim.* 5. *v.* 22. *Acts* 14. 23. *&* 13. *ver.* 3.

9. The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations than one, whether these Congregations be fixed or not fixed in regard of Officers or Members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. *v.* 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17. *and* 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostle, 1 *Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 5, *to* 9.

8. He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3. *v.* 7, 10. *and* 5. 22.

9. No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

10, Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for those Congregations within their bounds respectively, 1 *Tim.* 4. 17.

11. In extraordinary cases, something extra-

ordinary

ordinary may be done, until a setled order may be had; yet keeping as near as possibly may be to the rule, 2 *Chron.* 19. *ver.* 34, 35, 36. *and* 30. *ver.* 2, 3, 4, 5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God, that no man ought to take upon him the office of a Minister of the Gospel, until he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wisdom, gravity & solemnity; we humbly tender these Directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place; must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies; What degrees he hath taken in the University; and what hath been the time of his abode there; and withal, of his age, which is to be twenty four years; but especially of his life and conversation.

Which being considered by the Presbytery, they are to proceed, to enquire touching the grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the

Gospel, and to examin him touching his learning and sufficiency, and touching the evidences of his calling to the holy Ministry, and in particular his fair and direct Calling to that place.

The Rules for Examination are these.

1. *That the party examined be dealt withal in a brotherly way, with mildness of Spirit, and with special respect to the gravity, modesty, and quality of every one.*

2. *He shall be examined touching his skill in the original Tongues, and his tryal to be made by reading the* Hebrew *and* Greek *Testaments, and rendering some portion of some into* Latin; *and if he be defective in them, enquiry shall be made the more strictly after his other learning, and whether he hath skill in* Logick *and* Philosophy.

3. *What Authors in* Divinity *he hath read, and is best acquainted with; and tryal shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous opinions, especially these of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.*

4. *If he hath not before preached in publique, with approbation of such as are able to judg, he shall, at a competent time assigned him, expound before the Pres-*

Presbytery such a place of Scripture as shall be given him.

5. *He shall also, within a competent time, frame a discourse in* Latin *upon such a common place or Controversie in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as expres's the sum thereof, and maintain a Dispute upon them.*

6. *He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them being present.*

7. *The proportion of his gifts in relation to the place unto which he is called, shall be considered.*

8. *Beside the tryal of his gifts in preaching, he shall undergo an examination in the Premises two several days, and more, if the Presbytery shall judg it necessary.*

9. *And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his Abilities and Conversation, whereupon his fitness for that place shall be tryed by his Preaching there (if it shall be judged necessary) by a further examination of him.*

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several dayes, and to converse with the people, that they may have tryal of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three days, appointed for the tryal of his gifts in preaching, there shall be

ſent from the Presbytery to the Congregation, a publique intimation in writing, which shall be publickly read before the people, and after affixed to the Church door, to ſignifie, that ſuch a day a competent number of the Members of that Congregation, nominated by themſelves, shall appear before the Presbytery, to give their conſent and approbation to ſuch a man to be their Miniſter, or otherwiſe to put in with all Chriſtian diſcretion and meekneſs, what exceptions they have againſt him; and if upon the day appointed there be no juſt exception againſt him, but the people give their conſent, then the Presbytery shall proceed to Ordination.

5. Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to ſerve, a ſolemn Faſt shall be kept by the Congregation, that they may the more earneſtly joyn in prayer for a bleſſing upon the Ordinance, and the labours of his Servant for their good. The Presbytery shall come to the place, or at leaſt three or four Miniſters of the Word shall be ſent thither from the Presbytery; of which one appointed by the Presbytery shall preach to the People, concerning the office and duty of Miniſters of Chriſt, and how the People ought to receive them for their work ſake.

6. After the Sermon, the Miniſter who hath preached, shall in the face of the Congregation demand of him who is now to be ordained, concerning his faith in Chriſt Jeſus, and his perſwaſion of the truth of the Reformed Religion, according ſo

the

the Scripture; His ſincere intentions and ends in deſiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Miniſtring the Sacraments, Diſcipline, and doing all Miniſterial Duties towards his Charge; His Zeal and Faithfulneſs in maintaining the Truth of the Goſpel, and Unity of the Church againſt Error and Schiſm; His care that himſelf and his Family may be unblameable and examples to the Flock; His willingneſs and humility in meekneſs of ſpirit to ſubmit unto the admonitions of his Brethren, and diſcipline of the Church; And his Reſolution to continue in his duty againſt all trouble and perſecution.

7. In all which having declared himſelf, profeſſed his willingneſs, and promiſed his endeavours by the help of God; The Miniſter likewiſe ſhall demand of the people, concerning their willingneſs to receive & acknowledg him as the Miniſter of Chriſt, and to obey and ſubmit unto him, as having rule over them in the Lord, and to maintain, encourage, and aſſiſt him in all the parts of his Office.

Which, being mutually promiſed by the people, the Presbytery, or the Miniſters ſent from them for Ordination, ſhall ſolemnly ſet him apart to the Office and Work of the Miniſtry, by laying their hands on him, which is to be accompanyed with a ſhort Prayer or Bleſſing, to this effect.

8. *Thankfully acknowledging the great mercy of* GOD, *in ſending* Jeſus Chriſt *for the Redemption of his People, and for his aſcenſion to the Right Hand of*

God the Father, and thence pouring out his Spirit, & giving gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work; To entreat him to fit him with his holy Spirit, to give him (who in his Name we thus set apart to his holy Service) to fulfil the work of his Ministry in all things; that he may both save himself, and his people committed to his charge.

9. This or the like form of Prayer & blessing being ended, let the Minister who preached briefly exhort him to consider of the greatness of his Office and work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come; & withal, exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before; & so by Prayer commending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of *England*, which we hold for substance to be valid, and not to be disclaimed by any who have received it, then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any person already ordained Minis-

Minister in *Scotland*, or in any other reformed Church, be designed to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; and to undergo such a trial of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the Rule immediately going before, touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the names of the persons ordained, with their Testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gift, of what kind soever, shall be received from the person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary Rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are

to be ordained for the ſervice of the Armies and Navy, and to many Congregations where there is no Miniſter at all, and where (by reaſon of the publick troubles) the people cannot either themſelves enquire out and find out one who may be a faithful Miniſter for them, or have any with ſafety ſent unto them for ſuch a ſolemn tryal as was before mentioned in the ordinary Rules, eſpecially when there can be no Presbytery near unto them, to whom they may addreſs themſelves, or which may come or ſend to them a fit man to be ordained in that Congregation, and for that people; and yet notwithſtanding it is requiſite that Miniſters be ordained for them, by ſome, who being ſet apart themſelves for the work of the Miniſtry, have power to joyn in the ſetting apart of others, who are found fit and worthy. In thoſe caſes, until by Gods bleſſing the aforeſaid difficulties may be in ſome good meaſure removed; let ſome godly Miniſters, in or about the City of *London*, be deſigned by publique authority, who being aſſociated, may ordain Miniſters for the City, and Vicinity, keeping as neer to the ordinary Rules forementioned, as poſſibly they may; And let this aſſociation be for no other intent or purpoſe, but only for the work of Ordination.

2. Let the like aſſociation be made by the ſame authority in great Towns, and the neighbouring parishes in the ſeveral Counties, which are at the preſent quiet and undiſturbed, to do the like for the parts adjacent.

3. Let ſuch as are choſen or appointed for the ſervice of the Armies or Navy be ordained, as aforeſaid,

foresaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a person, as by them shall be judged fit for the service of that Church and People.

DIRECTIONS

DIRECTIONS
OF THE
GENERAL ASSEMBLY,
Concerning Secret and Private
WORSHIP;
And Mutual
EDIFICATION;
For *cherishing Piety*, for maintaining *Unity*, and avoiding *Schism* and *Division*.

BEsides the publick Worship in Congregations, mercifully established in this Land in great purity; it is expedient and necessary, that Secret Worship of each person alone, and Private Worship of Families, be pressed and set up; that with National Reformation the profession and power of godliness both personal and domestick be advanced.

I.

And first for secret Worship: It is most necessary, that every one apart and by themselves be given

given to Prayer and Meditation, the unspeakable benefit whereof is best known to them who are most exercised therein, this being the mean whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several Charges, to press persons of all sorts to perform this duty Morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves and all within their charge be dayly diligent herein.

II.

The ordinary duties comprehended under the exercise of Piety, which should be in Families when they are convened to that effect, are these: First, Prayer and Praises performed, with a special reference as well to the publick condition of the Kirk of God and this Kingdom, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures with Catechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read, together with godly conferences, tending to the edification of all the members in the most holy Faith; as also admonition and rebuke upon just reasons from those who have authority in the Family.

III.

As the Charge and Office of interpreting the holy

holy Scriptures is a part of the Miniſterial Calling, which none (howſoever otherwiſe qualified) ſhould take upon him in any place, but he that is duly called thereunto by God and his Kirk: So in every Family where there is any that can read, the holy Scriptures ſhould be read ordinarily to the Family; & it is commendable that thereafter they confer, & by way of conference make ſome good uſe of what hath been read and heard: As for example, if any ſin be reproved in the Word read, uſe may be made thereof, to make all the family circumſpect and watchful againſt the ſame; or, if any judgment be threatned or mentioned to have been inflicted in that portion of Scripture which is read, uſe may be made to make all the family fear, leſt the Same or a worſe judgment befal them, unleſs they beware of the ſin that procured it. And finally, if any duty be required, or comfort held forth in a promiſe, uſe may be made to ſtir up themſelves to implore Chriſt for ſtrength to enable them for doing commanded duty, & to apply the offered comfort; In all which the Maſter of the Family is to have the chief hand; & any member of the family may propound a queſtion or doubt for reſolution.

IV.

The head of the family is to take care that none of the family withdraw himſelf from any part of family Worſhip. And ſeeing the ordinary performance of all the parts of family Worſhip belongeth properly to the head of the family, the Miniſter is to ſtir up ſuch as are lazy, and train

up

up such as are weak to a fitness for these exercises; It being alwayes free to persons of quality to entertain one approved by the Presbytery for performing Family Exercise: And in other Families, where the Head of the Family is unfit, that another constantly residing in the family, approved by the Minister and Session, may be imployed in that Service; Wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by divine Providence be brought to any family, it is requisite that at no time he convene a part of the family for Worship, secluding the rest; except in singular cases specially, concerning these parties, which (in Christian prudence) need not, or ought not to be imparted to others.

V.

Let no Idler, who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform Worship in Families to or for the same; seeing persons tainted with errors, or aiming at division, may be ready (after that manner) to creep into houses, and lead captive silly and unstable Souls.

VI.

At Family Worship a special care is to be had, that each family keep by themselves, neither requiring, inviting, nor admitting persons from divers families, unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

VII.

VII.

Whatsoever hath been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable,) yet when God hath blessed us with & Peace the Purity of the Gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hindrance of the religious exercise of each family by it self, to the prejudice of the publick Ministry, to the renting of the families of particular Congregations, and (in progress of time) of the whole Kirk; besides many offences which may come thereby, to the hardning of the hearts of carnal men, and grief of the godly.

VIII.

On the Lords day, after every one of the family aparr, & the whole family together, have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for the Publick Worship, and to bless to them the Publick Ordinances; the Master of the family ought to take care that all within his charge repair to the Publick Worship, that he & they may join with the rest of the Congregation; And, the Publick Worship being finished, after Prayer, he should take an account what they have heard; And thereafter to spend the rest of the time which they may spare in Catechising, and in spiritual conferences upon the Word

of

of God: Or else (going apart) they ought to apply themselves to reading, meditation, and secret Prayer, that they may confirm and increase their communion with God; that so the profit which they found in the Publick Ordinances may be cherished and promoved, and they more edified unto eternal life.

IX.

So many as can conceive Prayer, ought to make use of that gift of God: albeit those who are rude and weaker may begin at a set form of Prayer; but so, as they be not sluggish in stirring up in themselves (according to their daily necessities) the Spirit of Prayer, which is given to all the children of God in some measure: To which effect they ought to be the more fervent & frequent in secret Prayer to God, for enabling of their hearts to conceive, and their tongues to express convenient desires to God for their family. And in the mean time, for their greater encouragement, let these materials of Prayer be meditated upon, and made use of, as followeth:

Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his Majesty, and therefore earnestly ask of God the Spirit of Prayer.

They are to confess their sins, and the sins of the family, accusing, judging, and condemning themselves for them, till they bring their Souls to some measure of true humiliation

They are to pour out their Souls to God, in the Name of Christ, by the Spirit, for forgiveness of sins, for grace to repent, to believe and to

live soberly, righteously, and godly, and that they may serve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his People, and to themselves; and especially for his love in Christ, and for the Light of the Gospel.

They are to pray for such particular benefits, Spiritual and Temporal, as they stand in need of for the time (whether it be Morning or Evening) as health or sickness, Prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ, for all our Superiors, the Kings Majesty, the Queen and their Children, for the Magistrates, Ministers and whole body of the Congregation, whereof they are members, as well for their neighbours absent in their lawful affairs, as for those that are at home.

The Prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with assurance, that themselves are accepted, and what they have asked according to his will shall be done.

X.

These Exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding

ing the mockings of Atheists, and profane men; in respect of the great mercies of God to this Land and of his severe Correction, wherewith lately he hath exercised us: And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stir up themselves and their families to diligence herein, but also to concur effectually, that in all other families, where they have power and charge, the said Exercises be conscionably performed.

XI.

Besides the ordinary duties in families, which are above mentioned, extraordinary duties both of humiliation & thanksgiving are to be carefully performed in families, when the Lord by extraordinary occasions (private or publique) calleth for them.

XII.

Seeing the Word of God requireth, That we should consider one another to provoke unto love and good works; Therefore, at all times, and specially in this time, wherein Profanity abounds, and Mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot, Every member of this Kirk ought to stir up themselves and one another to the duties of Mutual Edification, by instruction, admonition, rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, & in living godly, soberly, and righteously in this present world, by com-

forting the feeble-minded, and praying with or for one another; Which duties respectively are to be performed upon special occasions offered by divine Providence; As namely, when under any calamity, gross or great difficulty, counsel or comfort is sought, or when an offender is to be reclaimed by private admonition; and if that be not effectual, by joyning one or two more in the admonition, according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

XIII.

And because it is not given to every one to speak a word in season to a wearied or distressed Conscience, it is expedient, that a person (in that case) finding no ease after the use of ordinary means private & publick, have their address to their own Pastor, or some experienced Christian: But if the person troubled in Conscience be of that condition or of that Sex, that discretion, modesty or fear of scandal, requireth a godly, grave and secret friend to be present with them in their said address, it is expedient that such a friend be present.

XIV.

When persons of divers families are brought together by divine Providence, being abroad upon their particular Vocations, or any necessary occasions, as they would have the Lord their God with them whithersoever they go; they ought to walk with God, and not neglect the duties of Prayer & Thanksgiving, but take care that the same be performed

formed by such as the company shall judg fittest; and that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good, to the use of edifying, that it may minister grace to the Hearers.

The drift and scope of all these Directions is no other, but that upon the one part the power and practice of godliness among all the Ministers and Members of this Kirk, according to their several Places and Vocations, may be cherished and advanced, and all Impiety and mocking of Religious Exercises suppressed; And upon the other part, that under the name and pretext of Religious Exercises, no such Meetings or Practices be allowed, as are apt to breed Error, Scandal, Schism, Contempt, or Misregard of the Publique Ordinances & Ministers, or neglect of the duties of particular Callings, or such other evils as are the works not of the Spirit, but of the Flesh, and are contrary to Truth and Peace.

A. KER.

FINIS.

POSTSCRIPT.

A very learned & godly Divine having bewailed the great distractions, corruptions, and divisions that are in the Church, he thus represents the Cause and Cure. Among others, a principal cause of these mischiefs, is the great and common neglect of the Governours of Families in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the Doctrine of Christianity. Families are Societies that must be sanctified to God as well as Churches: And the Governours of them have as truly a charge of the souls that are therein as Pastors have of the Churches. But alas? how little is this considered or regarded. But while negligent Ministers are (deservedly) cast out of their places, the negligent Masters of Families take themselves to be almost blameless. They offer their Children to God in Baptism, and there they promise to teach them the Doctrine of the Gospel, and bring them up in the nurture of the Lord; but they easily promise, and easily break it; and educate their Children for the World and the Flesh, and they have renounced these, and dedicated them to God. This Covenant-breaking with God, and betraying the Souls of their Children

dren to the Devil, must lie heavy on them here or hereafter. They beget Children, and keep Families, meerly for the World and the Flesh; but little consider what a charge is committed to them, & what it is to bring up a Child for God, & govern a Family as a sanctified Society. O how sweetly & successively would the work of God go on, if we would but alljoyn togethet in our several places to promote it. Men need not then runwithout sending to be Preachers. But they might find that part of the work that belongeth to them to be enough for them, & to be the best that they can be imployed in. Especially Women should be careful of this duty, because as they are most about their Children, and have early and frequent opportunities to instruct them, so is this the principal service they can do to God in this World, being restrained from more publick work. And doubtless many an excellent Magistrate hath been sent into the Common-wealth, & many an excellent Pastor into the Church, and many a precious Saint to Heaven, through the happy preparations of a holy Education, perhaps by a Woman, that thought her self useless & unserviceable to the Church. Would Parents but begin betimes, & labour to affect the hearts of their Children with the great matters of everlasting life, & to acquaint them with the substance of the Doctrine of Christ, & when they find in them the knowledg and love of Christ, would bring them then to the Pastors of the Church to be tried, confirmed & admitted to the further Priviledges of the Church, what happy well-ordered Churches might we have? Then one Pastor need

not be put to do the work of two or three hundred, or thousand Governors of Families, even to teach their Children those Principles which they should have taught them long before: Nor should we be put to preach to so many miserable ignorant Souls, that be not prepared by education to understand us: Nor should we have need to shut out so many from Holy Communion upon the account of ignorance, that yet have not the grace to feel it, and lament it, nor the wit and patience to wait in a learning state, till they are ready to be fellow-Citizens with the Saints, and of the Houshold of God. But now they come to us with aged self-conceitedness, being past Children, and yet worse than Children, still having the ignorance of Children, but being over-grown the teachableness of Children; and think themselves wise, yea wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise; and the evidence of their knowledge is their aged ignorance: And they are readier to fly in our faces for Church-Priviledges, than to learn of us, and obey our Instructions till they are prepared for them, that they may do them good; like snappish Currs, that will snap us by the fingers for their meat, and snatch it out of our hands; and not like Children, that stay till we give it them. Parents have so used them to be *unruly*, that Ministers have to deal but with too few but the *unruly*. And it is for want of this laying the foundation well at first, that Professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any error that is offered them, and follow any Sect of Dividers that will

will entice them, so it be but done with earnestness and plausibility. For alace! though by the grace of God, their hearts may be changed in an hour, (when-ever they understand but the essentials of the Faith,) yet their understandings must have time & diligence to furnish them with such knowledge, as must stablish them, and fortifie them against deceits. Upon these and many the like considerations, we should entreat all Christian Families, to take more pains in this necessary work; and to get better acquainted with the substance of Christianity. And to that end (taking along some moving Treatises to awake the heart,) I know not what work should be fitter for their ute, than that compiled by the Assembly at *Westminster*. A Synod of as Godly, judicious Divines (notwithstanding all the bitter words, which they have received from discontented & self-conceited men,) I verily think, as ever *England* saw. Though they had the unhappiness to be employed in calamitous times, when the *noise* of wars did stop mens ears, and the *licentiousness* of wars, did set every wanton tongue and penn at liberty to reproach them; and the *prosecution* and *event* of those wars, did exasperate partial discontented men, to dishonour themselves by seeking to dishonour them: I dare say, if in the dayes of old, when Councils were in power & account, they had but such a Council of Bishops, as this of *Presbyters* was, the fame of it for learning & holiness, & all Ministerial abilities, would with very great honour have been transmitted to posterity.

I do therefore desire that all Masters of Families would first study well this work themselves; and then

then teach it their Children and Servants, according to their ſeveral capacities. And if they once underſtand theſe grounds of Religion, they will be able to read other books more underſtandingly, & hear Sermons more profitably, & confer more judiciouſly, & hold faſt the Doctrine of Chriſt more firmly, than ever you are like to do by any other courſe. Firſt, let them read and learn the Shorter *Catechiſm*, and next the Larger, and laſtly, read the Confeſſion of Faith.

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